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St. Matthews Church

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THE
DIRECTORY
FOR THE
PUBLIC WORSHIP OF GOD;

F O R M

Of Presbyterian Church Government,

Ordination of Ministers ;

AND

THE DIRECTORY

FOR
Family Worship.

HALIFAX :—RE-PRINTED BY J. MUNRO.

1828.

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THE
D I R E C T O R Y
FOR THE
PUBLIC WORSHIP OF GOD;

AGREED UPON BY
THE ASSEMBLY OF DIVINES
AT WESTMINSTER,
WITH THE ASSISTANCE OF
C O M M I S S I O N E R S

FROM THE
CHURCH OF SCOTLAND

AS

▲ Part of the Covenanted Uniformity in Religion betwixt the Churches
of CHRIST in the Kingdoms of Scotland, England and Ireland.

WITH

▲ An Act of the General Assembly and Act of Parliament, both in *Ann* 1645,
approving and establishing said DIRECTORY.



I Cor. xiv. 40. *Let all things be done decently, and in order.*
Ver. 26.—*Let all things be done to edifying.*

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CHARLES I. Parl. 3. Sess. 5.

*An Act of the Parliament of the Kingdom of Scotland, approving
and establishing the DIRECTORY for Public Worship.*

At EDINBURGH, February 6, 1645.

THE Estates of Parliament now convened, in the second Session of this first triennial Parliament, by virtue of the last act of the last Parliament holden by His Majesty and the Three Estates, in anno 1641 ; after the Public reading and serious consideration of the act under-written of the General Assembly, approving the following Directory for the public worship of God in the three kingdoms, lately united by the Solemn League and Covenant, together with the ordinance of the Parliament of England establishing the said Directory, and the Directory itself, do heartily and cheerfully agree to the said Directory, according to the act of the General Assembly approving the same. Which act, together with the Directory itself, the Estates of Parliament do, without a contrary voice, ratify and approve in all the Heads and Articles thereof ; and do interpone and add the authority of Parliament to the said act of the General Assembly. And do ordain the same to have the strength and force of a law and act of Parliament, and execution to pass thereupon, for observing the said Directory, according to the said act of the General Assembly in all points.

ALEX. GIBSON, Cler. Registri.

Assembly

Assembly at EDINBURGH, February 3, 1645. Sess. 10.

Act of the General Assembly of the Kirk of SCOTLAND, for the establishing and putting in Execution of the Directory for the Public Worship of God.

WHEREAS an happy unity and uniformity in religion amongst the kirks of Christ, in these three kingdoms, united under one Sovereign, having been long and earnestly wished for by the godly and well-affected amongst us, was propounded as a main article of the large treaty, without which band and bulwark, no safe, well grounded, and lasting peace could be expected; and afterward, with greater strength and maturity, revived in the Solema League and Covenant of the three kingdoms; whereby they stand straitly obliged to endeavour the nearest uniformity in one form of Church-government, Directory of Worship, Confession of Faith, and Form of Catechising; which hath also before, and since our entering into that Covenant, been the matter of many supplications and remonstrances, and sending Commissioners to the King's Majesty; of declarations to the Honourable Houses of the Parliament of England, and of letters to the Reverend Assembly of Divines, and others of the ministry of the kirk of England; being also the end of our sending Commissioners, as was desired, from this kirk, with commission to treat of uniformity in the four particulars afore-mentioned, with such committees as should be appointed by both Houses of Parliament of England, and by the Assembly of Divines sitting at Westminster; and beside all this, it being, in point of conscience, the chief motive and end of our adventuring upon manifold and great hazards, for quenching the devouring flame of the present unnatural and bloody war in England, though to the weakening of this kingdom within itself and the advantage of the enemy which have invaded it; accounting nothing too dear to us, so that this our joy be fulfilled. And now this great work being so far advanced, that a Directory for the Public Worship of God in all the three kingdoms being agreed upon by the Honourable Houses of the Parliament of England, after consultation with the Divines of both kingdoms there assembled, and sent to us for our approbation, that, being also agreed upon by this kirk and kingdom of Scotland, it may be in the name of both kingdoms presented to the King for his royal consent and ratification; the General Assembly having most seriously considered, revised and examined the Directory afore-mentioned, after several public readings of it, after much deliberation, both publicly and in private committees, after full liberty given to all to object against

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it, and earnest invitations of all who have any scruple about it, to make known the same that they might be satisfied ; doth unanimously, and without a contrary voice, agree to and approve the following Directory, in all the heads ther eof, together with the Preface set before it ; and doth require, decern, and ordain, That, according to the plain tenor and meaning thereof, and the intent of the Preface, it be carefully and uniformly observed and practised by all the ministers and others within this kingdom whom it doth concern ; which practice shall be begun, upon intimation given to the several presbyteries from the Commissioners of this General Assembly, who shall also take special care for timeous printing of this Directory, that a printed copy of it be provided and kept for the use of every kirk in this kingdom ; and also that each presbytery have a printed copy thereof for their use, and take special notice of the observation or neglect thereof in every congregation within their bounds, and make known the same to the Provincial or General Assembly, as there shall be cause. Provided always, that the clause in the Directory, of the administration of the Lord's Supper, which mentioneth the communicants sitting about the table, or at it, be not interpreted, as if in the judgment of this kirk, it were indifferent, and free from any of the communicants not to come to, and receive at the table ; or as if we did approve the distributing of the elements by the minister to each communicant, and not by the communicants among themselves. It is also provided, That this shall be no prejudice to the order and practice of this kirk, in such particulars as are appointed by the books of discipline, and acts of General Assemblies, and are not otherwise ordered and appointed in the Directory.

Finally, The Assembly doth, with much joy and thankfulness, acknowledge the rich blessing and invaluable mercy of God, in bringing the so-much wished for uniformity in religion to such a happy period, that these kingdoms, once at so great a distance in the form of worship, are now, by the blessing of God, brought to a nearer uniformity than any other reformed kirks ; which is unto us the return of our prayers, and a lightening of our eyes, and reviving of our hearts in the midst of our many sorrows and sufferings ; a taking away, in a great measure, the reproach of the people of God, to the stopping of the mouths of malignant and disaffected persons ; and an opening unto us a door of hope, that God hath yet thoughts of peace towards us, and not of evil, to give us an expected end ; in the expectation and confidence whereof we do rejoice ; beseeching the Lord to preserve these kingdoms from heresies, schisms, offences, profaneness, and whatsoever is contrary to sound doctrine, and the power of godliness ; and to

How to be
published and
carried into
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Uniformity in
Religion, a
rich blessing
and invaluable
mercy.

continue with us, and the generations following, these his pure and purged ordinances, together with an increase of the power and life thereof, to the glory of his great name, the enlargement of the kingdom of his Son, the corroboration of peace and love between the kingdoms, the unity and comfort of all his people, and our edifying one another in love.

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Of Public Prayer before the sermon.
Of Preaching of the Word.
Of Prayer after Sermon.
Of the Sacrament of Baptism.
Of the Sacrament of the Lord's Supper.
Of the Sanctification of the Lord's Day.

Of the Solemnization of Marriage.

Of the Visitation of the Sick.

Of the Burial of the Dead.

Of Public solemn Fasting

Of the Observation of Days of Public

Thanksgiving.

Of Singing of Psalms.

An Appendix touching Days and Places

of Public Worship.

THE DIRECTOR

FOR THE

PUBLIC WORSHIP OF GOD.



THE PREFACE.

IN the beginning of the blessed Reformation, our wise and pious ancestors took care to set forth an order for redress of many things, which they then, by the word, discovered to be vain, erroneous superstitious, and idolatrous, in the publick worship of God. This occasioned many godly and learned men to rejoice much in the Book of Common Prayer, at that time set forth, because the mass, and the rest of the Latin service being removed the publick worship was celebrated in our own tongue: many of the common people also received benefit by hearing the scriptures read in their own language, which formerly were unto them as a book that is sealed.

Howbeit, long and sad experience hath made it manifest that the Liturgy used in the Church of England, (notwithstanding all the pains and religious intentions of the Compilers of it,) hath proved an offence, not only to many of the godly at home, but also to the reformed Churches abroad. For, not to speak of urging the reading of all the prayers, which very greatly increased the burden of it, the many unprofitable and burdensome ceremonies contained in it have occasioned much mischief, as well by disquieting the consciences of many godly ministers and people, who could not yield unto them, as by depriving them of the ordinances of God, which they might not enjoy without conforming or subscribing to those ceremonies. Sundry good Christians have been, by means thereof, kept from the Lord's table; and divers able and faithful ministers debarred from the exercise of

The Book of
Common Prayer
corrected
many errors &
abuses in the
Public Wor-
ship of God.

their ministry, (to the endangering of many thousand souls, in a time of such scarcity of faithful pastors,) and spoiled of their livelihood, to the undoing of them and their families. Prelates, and their faction, have laboured to raise their estimation of it to such an height, as if there were no other worship, or way of worship of God, amongst us, but only the Service book; to the great hinderance of the preaching of the word, and, (in some places, especially of late) to the justling of it out as unnecessary, or at best, as far inferior to the reading of common prayer; which was made no better than an idol by many ignorant and superstitious people, who, pleasing themselves in their presence at that service, and their lip-labour in bearing a part in it, have thereby hardened themselves in their ignorance and carelessness of saving knowledge and true piety.

In the mean time, Papists boasted that the book was a compliance with them in a great part of their service; and so were not a little confirmed in their superstition and idolatry, expecting rather our return to them, then endeavouring the reformation of themselves: in which expectation they were of late very much encouraged, when, upon the pretended warrantableness of imposing of the former ceremonies, new ones were daily obtruded upon the Church.

Add hereunto, (which was not foreseen, but since hath come to pass,) that the Liturgy hath been a great means, as on the one hand to make an increase an idle and unedifying ministry, which contented itself with set forms made to their hands by others, without putting forth themselves to exercise the gift of prayer, with which our Lord Jesus Christ pleaseth to furnish all his servants whom he calls to that office: so, on the other side, it hath been (and ever would be, if continued) a matter of endless strife and contention in the Church, and a snare both to many godly and faithful ministers, who have been persecuted and silenced upon that occasion, and to others of hopeful parts, many of which have been, and more still would be, diverted from all thoughts of the ministry to other studies; especially in these latter times, wherein God vouchsafeth to his people more and better means for the discovery of error and superstition, and for attaining of knowledge in the mysteries of godliness, and gifts in preaching and prayer.

Upon these, and many the like weighty considerations in reference to the whole book in general, and because of divers particulars contained in it; not from any love to novelty, or intention to disparage our first reformers, (of whom we are persuaded that, were they now alive, they would join with us in this work, and whom we acknowledge as excellent instruments, raised by

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God, to begin the purging and building of his house, and desire they may be had of us and posterity in everlasting remembrance, with thankfulness and honour,) but that we may in some measure answer the gracious providence of God, which at this time calleth upon us for further reformation, and may satisfy our own consciences, and answer the expectation of other reformed churches, and the desires of many of the godly among ourselves, and withal give some public testimony of our endeavours for uniformity in divine worship, which we have promised in our Solemn League and Covenant; we have, after earnest and frequent calling upon the name of God, and after much consultation, not with flesh and blood, but with his holy word, resolved to lay aside the former Liturgy, with the many rites and ceremonies formerly used in the worship of God; and have agreed upon this following Directory for all the parts of public worship, at ordinary and extraordinary times.

Wherein our care hath been to hold forth such things as are of divine institution in every ordinance, and other things we have endeavoured to set forth according to the rules of Christian prudence, agreeable to the general rules of the word of God; our meaning therein being only, that the general heads, the sense and scope of the prayers, and other parts of public worship, being known to all, there may be a consent of all the churches in those things that contain the substance of the service and worship of God; and the ministers may be hereby directed, in their administrations, to keep like soundness in doctrine and prayer, and may, if need be, have some help and furniture, and yet so as they become not hereby slothful and negligent in stirring up the gifts of Christ in them; but that each one, by meditation, by taking heed to himself, and the flock of God committed to him, and by wise observing the ways of divine providence, may be careful to furnish his heart and tongue with further or other materials of prayer and exhortation as shall be needful upon all occasions.

Of the Assembling of the Congregation, and their Behaviour in the Public Worship of God.

WHEN the congregation is to meet for public worship, the people (having before prepared their hearts thereunto) ought all to come and join therein; not absenting themselves from the public ordinances through negligence, or upon pretence of private meetings.

Let all enter the assembly, not irreverently, but in a grave and seemly manner, taking their seats or places without adoration, or bowing themselves towards one place or other.

The former Li-
turgy laid aside
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Object and de-
sign of the Di-
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All ought to
attend Public
Worship.

Manner of en-
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Prayer when
the Congrega-
tion has assem-
bled.

The congregation being assembled, the minister, after solemnly calling on them to the worshipping of the great name of God, is to begin with prayer.

"In all reverence and humility acknowledging the incomprehensible greatness and majesty of the Lord, (in whose presence they do then in a special manner appear,) and their own vileness and unworthiness to approach so near him, with their utter inability of themselves to so great a work; and humbly beseeching him for pardon, assistance, and acceptance, in the whole service then to be performed; and for a blessing on that particular portion of his word, then to be read: And all in the name and mediation of the Lord Jesus Christ."

Behaviour du-
ring Public
worship.

The public worship being begun, the people are wholly to attend upon it, forbearing to read any thing, except what the minister is then reading or citing; and abstaining much more from all private whisperings, conferences, salutations, or doing reverence to any person present, or coming in; as also from all gazing, sleeping, and other indecent behaviour, which may disturb the minister or people, or hinder themselves or others in the service of God.

If any, through necessity, be hindered from being present at the beginning, they ought not, when they come into the congregation, to betake themselves to their private devotions, but reverently to compose themselves to join with the assembly in that ordinance of God which is then in hand.

Of Public Reading of the Holy Scripture.

Holy scrip-
tures to be
read by Pas-
tors and teach-
ers

READING of the word in the congregation, being part of the public worship of God, (wherein we acknowledge our dependence upon him, and subjection to him,) and one mean sanctified by him for the edifying of his people, is to be performed by the pastors and teachers.

Howbeit, such as intend the ministry, may occasionally both read the word, and exercise their gift in preaching in the congregation, if allowed by the presbytery thereunto.

All the canonical books of the Old and new Testament (but none of those which are commonly called *Apocrypha*) shall be publicly read in the vulgar tongue out of the best allowed translation, distinctly, that all may hear and understand.

How large a portion shall be read at once, is left to the wisdom of the minister; but it is convenient, that ordinarily one chapter of each Testament be read at every meeting; and sometimes more where the chapters be short, or the coherence of matter requireth it.

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It is requisite that all the eanonical books be read over in order that the people may be better acquainted with the whole body of the scriptures : and ordinarily, where the reading in either Testament endeth on one Lord's day, it is to begin the next.

We commend also the more frequent reading of such scriptures as he that readeth shall think best for edification of his hearers, as the book of Psalms, and such like,

When the minister who readeth shall judge it necessary to expound any part of what is read, let it not be done until the whole chapter or psalm be ended ; and regard is always to be had unto the time, that neither preaching, nor other ordinances, be straitened, or rendered tedious, Which rule is to be observed in all other public performances.

Beside public reading of the holy scriptures every person that can read, is to be exhorted to read the scriptures privately, (and all others that cannot read, if not disabled by age, or otherwise, are likewise to be exhorted to learn to read) and to have a Bible.

Especially the book of psalms

All exhorted to read the Scriptures and have a Bible.

Of Public Prayer before the Sermon.

AFTER reading of the word, (and singing of the psalm,) the minister who is to preach, is to endeavour to get his own and his hearers hearts to be rightly affected with their sins, that they may all mourn in sense thereof before the Lord, and hunger and thirst after the grace of God in Jesus Christ, by proceeding to a more full confession of sin, with shame and holy confusion of face, and to call upon the Lord to this effect :

Public prayer before sermon

"To acknowledge our great sinfulness, First, by reason of original sin, which (beside the guilt that makes us liable to everlasting damnation) is the seed of all other sins, hath depraved and poisoned all the faculties and powers of soul and body, doth defile our best actions, and (were it not restrained by our hearts renewed by grace) would break forth into innumerable transgressions, and greatest rebellions against the Lord that ever were committed by the vilest of the sons of men. And next, by reason of actual sins, our own sins the sins of magistrates, of ministers, and of the whole nation, unto which we are many ways accessory ; which sins of ours receive many fearful aggravations, we having broken all the commandments of the Holy, just, and good law of God, doing that which is forbidden, and leaving undone what is enjoined ; and that not only out of ignorance and infirmity, but also more presumptuously, against the light of our minds, checks of our consciences, and motions of his own holy Spirit to the contrary, so that we have no cloak for our sins ; yea, not only despising the

Confession of original

And of actual Sins.

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To profess our
reliance on
the Lord Jesus
Christ.

Supplication
for the influ-
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Spirit.

riches of God's goodness, forbearance, and long suffering, but standing out against many invitations and offers of grace in the gospel; not endeavouring, as we ought to receive Christ into our hearts by faith, or to walk worthy of him in our lives.

"To bewail our blindness of mind, hardness of heart, unbelief, impenitency, security, lukewarmness, barrenness; our not endeavouring after mortification and newness of life, nor after the exercise of godliness in the power thereof; and that the best of us have not so steadfastly walked with God, kept our garments so unspotted, nor been so zealous of his glory, and the good of others, as we ought: and to mourn over such other sins as the congregation is particularly guilty of, notwithstanding the manifold and great mercies of our God, the love of Christ, the light of the gospel, and reformation of religion, our own purposes, promises, vows, solemn covenant, and other special obligations to the contrary.

"To acknowledge and confess, that, as we are convinced of our guilt, so, out of a deep sense thereof, we judge ourselves unworthy of the smallest benefits, most worthy of God's fiercest wrath, and of all the curses of the law, and heaviest judgments inflicted upon the most rebellious sinners; and that he might most justly take his kingdom and gospel from us, plague us with all sorts of spiritual and temporal judgments in this life, and after cast us into utter darkness, in the lake that burneth with fire and brimstone, where is weeping and gnashing of teeth for evermore.

"Notwithstanding all which, to draw near to the throne of grace, encouraging ourselves with the hope of a gracious answer of our prayers, in the riches and all-sufficiency of that only one oblation, the satisfaction and intercession of the Lord Jesus Christ, at the right hand of his Father and our Father; and in confidence of the exceeding great and precious promises of mercy and grace in the new covenant, through the same Mediator thereof, to deprecate the heavy wrath and curse of God, which we are not able to avoid, or bear; and humbly and earnestly to supplicate for mercy, in the free and full remission of all our sins, and that only for the bitter sufferings and precious merits of that our only Saviour Jesus Christ.

"That the Lord would vouchsafe to shed abroad his love in our hearts by the Holy Ghost; seal unto us, by the same Spirit, of adoption, the full assurance of our pardon and reconciliation; comfort all that mourn in Zion, speak peace to the wounded and troubled spirit, and bind up the broken-hearted: and as for secure and presumptuous sinners, that he would open their eyes, convince their consciences, and turn them from darkness

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unto light, and from the power of Satan unto God, that they also may receive forgiveness of sin, and an inheritance among them that are sanctified by faith in Christ Jesus,

“ With remission of sins through the blood of Christ, to pray for sanctification by his Spirit, the mortification of sin dwelling in and many times tyrannizing over us: the quickening of our dead spirits with the life of God in Christ; grace to fit and enable us for all duties of conversation and callings towards God and men; strength against temptations; the sanctified use of blessings and crosses, and perseverance in faith and obedience unto the end.

“ To pray for the propagation of the gospel and kingdom of Christ to all nations; for the conversion of the Jews, the fulness of the Gentiles, the fall of Antichrist, and the hastening of the second coming of our Lord; for the deliverance of the distressed Churches abroad from the tyranny of the antichristian faction, and from the cruel oppressions and blasphemies of the Turk; for the blessing of God upon all the reformed churches, especially upon the churches and kingdoms of Scotland, England, and Ireland, now more strictly and religiously united into the Solemn National League and Covenant; and for our plantations in the remote parts of the world; more particularly for that church and kingdom whereof we are members, that therein God would establish peace and truth, the purity of all his ordinances, and the power of godliness; prevent and remove heresy, schism, profaneness, superstition, security, and unfruitfulness under the means of grace: heal all our rents and divisions, and preserve us from breach of our Solemn Covenant.

“ To pray for all in authority, especially for the King's Majesty; that God would make him rich in blessings, both in his person and government; establish his throne in religion and righteousness, save him from evil counsel, and make him a blessed and glorious instrument for the conservation and propagation of the gospel, for the encouragement and protection of them that do well, the terror of all that do evil, and the great good of the whole church, and of all his kingdoms; for the conversion of the Queen, the religious education of the Prince, and the rest of the royal seed; for the comforting the afflicted Queen of Bohemia, sister to our Sovereign; and for the restitution and establishment of the illustrious Prince Charles, Elector Palatine of the Rhine, to all his dominions and dignities; for a blessing upon the High Court of Parliament, (when sitting in any of these kingdoms respectively,) the nobility, the subordinate judges and magistrates, the gentry, and all the commonality; for all pastors and teachers, that

To fit us for
duty and sup-
port us under
temptation.

Prayer for the
Propagation
of the Gospel.

For all in au-
thority.
For the King's
Majesty.

For the High
Court of Par-
liament.
For the nobi-
lity and com-
monalty.
For Pastors &
Teachers.

For the Universities and all religious Seminaries.

For temporal and spiritual blessings to the city or congregation.

For assistance in the sanctification of the Lord's Day

For the Spirit of Grace to bless the outward means

For assistance and directions to the Minister and congregation during the present service

" God would fill them with his Spirit, make them exemplarily hearers
 " holy, sober, just, peaceable, and gracious in their lives ; sound word,
 " faithful and powerful in their ministry ; and follow all their law ground
 " hours with abundance of success and blessing ; and give unto them a
 " all his people pastors according to his own heart ; for the universities, the har
 " versities, and all schools and religious seminaries of churches hinder
 " and commonwealth, that they may flourish more and more be so fe
 " learning and piety ; for the particular city or congregation may b
 " that God would pour out a blessing upon the ministry of their he
 " word, sacraments, and discipline, upon the civil government We ju
 " and all the several families and persons therein ; for mercy the praye
 " the afflicted under any inward or outward distress, for season shall thin
 " able weather, and fruitful seasons, as the time may require mon, or c
 " for averting the judgments that we either feel or fear, or appointed,
 " liable unto, as famine, pestilence, the sword, and such like.

" And, with confidence, of his mercy to his whole church, and
 " the acceptance of our persons, through the merits and media
 " tion of our High Priest, the Lord Jesus, to profess that it is the DREA
 " desire of our souls to have fellowship with God in the reverent vatic
 " and conscionable use of his holy ordinances : & to that purpose, ing t
 " to pray earnestly for his grace and effectual assistance to the at the
 " sanctification of his holy sabbath, the Lord's day, in all the and thos
 " duties thereof, public and private, both to ourselves, and to al It is p
 " other congregations of his people, according to the riches and the mini
 " excellency of the gospel, this day celebrated and enjoyed. weighty

" And because we have been unprofitable hearers in times such arts
 " past, and now cannot of ourselves receive, as we should, th knowled
 " deep things of God, the mysteries of Jesus Christ, which require holy scr
 " a spiritual discerning ; to pray, that the Lord, who teaches to above th
 " profit, would graciously please to pour out the Spirit of grace God's Sp
 " together with the outward means thereof, causing us to attain reading
 " such a measure of the excellency of the knowledge of Christ and an
 " Jesus our Lord, and, in him, of the things which belong to our not yet
 " peace, that we may account all things but as dross in compari All whic
 " son of him ; and that we, tasting the first fruits of the glory paration
 " that is to be revealed, may long for a more full and perfect Ordin
 " communion with him, that where he is, we may be also, and scriptur
 " enjoy the fulness of those joys and pleasures which are at his suitable
 " right hand for evermore. in some
 " shall se

" More particularly, that God would in a special manner furn
 " ish his servant (now called to dispense the bread of life unto Let t
 " his household) with wisdom, fidelity, zeal, and utterance, that from th
 " he may divide the word of God aright, to every one his por sentenc
 " tion, in evidence and demonstration of the Spirit and power If the
 " and that the Lord would circumcise the ears and hearts of the be,) let

exemplarily hearers, to hear, love, and receive with meekness the ingrafted word, which is able to save their souls ; make them as good as good ground to receive in the good seed of the word, and strengthen them against the temptations of Satan, the cares of the world, the hardness of their own hearts, and whatsoever else may hinder their profitable and saving hearing ; that so Christ may be so formed in them, and live in them, that all their thoughts may be brought into captivity to the obedience of Christ, and their hearts established in every good word and work for ever." We judge this to be a convenient order, in the ordinary public prayer ; yet so, as the minister may defer (as in prudence he shall think meet) some part of these petitions till after his sermon, or offer up to God some of the thanksgivings hereafter appointed, in his prayer before his sermon.

such like.

Of the Preaching of the Word.

PREACHING of the word, being the power of God, unto salvation, and one of the greatest and most excellent works belonging to the ministry of the gospel, should be so performed, that the workman need not be ashamed, but may save himself, and those that hear him.

It is presupposed, (according to the rules for ordination,) that the minister of Christ is in some good measure gifted for so weighty a service, by his skill in the original languages, and in such arts and sciences as are handmaid unto divinity ; by his knowledge in the whole body of theology, but most of all in the holy scriptures, having his senses and heart exercised in them above the common sort of believers ; and by the illumination of God's Spirit, and other gifts of edification, which together with reading & studying of the word) he ought still to seek by prayer, and an humble heart, resolving to admit and receive any truth not yet attained, whenever God shall make it known unto him: All which he is to make use of, and improve, in his private preparations, before he deliver in public what he hath provided.

Ordinarily, the subject of his sermon is to be some text of scripture, holding forth some principle or head of religion, or suitable to some special occasion emergent, or he may go on in some chapter, psalm, or book of the holy scripture, as he shall see fit.

Let the introduction to his text be brief and perspicuous, drawn from the text itself, or context, or some parallel place, or general sentence of scripture.

If the text be long, (as in histories or parables it sometimes must be,) let him give a brief sum of it ; if short, a paraphrase there-

Minister to be guided by prudence in following this order of prayer.

Preaching of the word.

Gifts necessary for the performance of this weighty service.

Subject of discourse.

Introduction.

And Analysis of the text.

of, it need be: in both looking diligently to the scope of the text and pointing out the chief heads and grounds of doctrine which he is to raise from it.

Mode of division and analysis.

In analysing and dividing his text, he is to regard more the order of matter than of words; and neither to burden the memory of the hearers in the beginning with too many members of division, nor to trouble their minds with obscure terms of art.

Doctrines to be discussed.

In raising doctrines from the text, his care ought to be, *First*, That the matter be the truth of God. *Secondly*, That it be truth contained in or grounded on the text, that the hearers may discern how God teacheth it from thence. *Thirdly*, That he chiefly insist upon those doctrines which are principally intended, and make most for the edification of the hearers.

How to be expressed.

The doctrine is to be expressed in plain terms; or if any thing in it need explication, it is to be opened, and the consequence also from the text cleared. The parallel places of scripture, confirming the doctrine, are rather to be plain and pertinent, than many, and [if need be] somewhat insisted upon, and applied to the purpose in hand.

The arguments or reasons are to be solid, and, as much as may be, convincing. The illustrations, of what kind soever, ought to be full of light, and such as may convey the truth into the hearer's heart with spiritual delight.

Doubts to be removed.

If any doubt obvious from scripture, reason, or prejudice of the hearers, seem to arise, it is very requisite to remove it, by reconciling the seeming differences, answering the reasons, and by discovering and taking away the causes of prejudice and mistake. Otherwise it is not fit to detain the hearers with propounding or answering vain or wicked cavils, which as they are endless, so the propounding and answering of them doth more hinder than promote edification.

Doctrine to be applied to the hearers.

He is not to rest in general doctrine, although never so much cleared and confirmed, but to bring it home to special use, by application to his hearers: which albeit it prove a work of great difficulty to himself, requiring much prudence, zeal and meditation, and to the natural and corrupt man will be very unpleasant; yet he is to endeavour to perform it in such a manner, that his auditors may feel the word of God to be quick and powerful, and a discernor of the thoughts and intents of the heart; and that if any unbeliever or ignorant person be present, he may have the secrets of his heart made manifest, and give glory to God.

For instruction and information.

In the use of instruction or information in the knowledge of some truth, which is a consequence from his doctrine, he may [when convenient] confirm it by few firm arguments from the text in hand, and other places of scripture, or from the nature of

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that common-place in divinity, whereof that truth is a branch.

In confutation of false doctrines, he is neither to raise an old heresy from the grave, nor to mention a blasphemous opinion unnecessarily: but if the people be in danger of an error, he is to confute it soundly, and endeavour to satisfy their judgments and consciences against all objections.

In exhorting to duties, he is, as he seeth cause, to teach also, the means that help to the performance of them.

In dehortation, reprehension, and public admonition, (which require special wisdom,) let him, as there shall be cause, not only discover the nature and greatness of the sin, with the misery attending it, but also shew the danger his hearers are in to be overtaken and surprised by it, together with the remedies and best way to avoid it.

In applying comfort, whether general against all temptations, or particular against some special troubles or terrors, he is carefully to answer such objections as a troubled heart and afflicted spirit may suggest to the contrary.

It is also sometimes requisite to give some notes of trial, (which is very profitable, especially when performed by able and experienced ministers, with circumspection and prudence, and the signs clearly grounded on the holy scripture,) whereby the hearers may be able to examine themselves whether they have attained those graces, and performed those duties to which he exhorteth; or be guilty of the sin reprehended, and in danger of the judgments threatened, or are such to whom the consolations propounded do belong; that accordingly they may be quickened and excited to duty, humbled for their wants and sins, affected with their danger and strengthened with comfort, as their condition, upon examination, shall require.

And, as he needeth not always to prosecute every doctrine which lies in his text, so is he wisely to make choice of such uses, as, by his residence and conversing with his flock, he findeth most needful and seasonable; and, amongst these, such as may most draw their souls to Christ, the fountain of light, holiness and comfort.

This method is not prescribed as necessary for every man, or upon every text; but only recommended, as being found by experience to be very much blessed of God, and very helpful for the people's understandings and memories.

But the servant of Christ, whatever his method be, is to perform his whole ministry:

1. Painfully, not doing the work of the Lord negligently.

2. Plainly, that the meanest may understand; delivering the truth not in the enticing words of man's wisdom but in demon-

For confuta-
tion of false
doctrine.

For exhorta-
tion.

For reproof
and public ad-
monition.

For comfort to
the afflicted.

For trial and
self examina-
tion.

The most use-
ful & necessa-
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tions to be
chosen.

The whole mi-
nistry to be
performed

Painfully.
Plainly.

stration, of the Spirit and of power, lest the cross of Christ should be made of none effect ; abstaining also from an unprofitable use of unknown tongues, strange phrases, and cadences of sounds and words ; sparingly citing sentences of ecclesiastical or other human writers, ancient or modern, be they never so elegant.

Faithfully

3. Faithfully, looking at the honor of Christ, the conversion edification, and salvation of the people, not at his own gain or glory ; keeping nothing back which may promote those holy ends, giving to every one his own portion, and bearing indifferent respect unto all, without neglecting the meanest, or sparing the greatest, in their sins.

Wisely

4. Wisely, framing all his doctrines, exhortations, and especially his reproofs, in such a manner as may be most likely to prevail ; shewing all due respect to each man's person and place, and not mixing his own passion or bitterness.

Gravely

5. Gravely, as becometh the word of God ; shunning all such gesture, voice, and expressions, as may occasion the corruptions of men to despise him and his ministry.

With loving affection

6. With loving affection, that the people may see all coming from his godly zeal, and hearty desire to do them good. And

As taught of God

7. As taught of God, and persuaded in his own heart, that all that he teacheth is the truth of Christ ; and walking before his flock, as an example to them in it ; earnestly, both in private and public, recommending his labours to the blessing of God, and watchfully looking to himself, and the flock whereof the Lord hath made him overseer : So shall the doctrine of truth be preserved uncorrupt, many souls converted and built up, and himself receive manifold comforts of his labours even in this life, and afterward the crown of glory laid up for him in the world to come.

Where there are more Ministers in a congregation than one and they of different gifts, each may more especially apply himself to doctrine or exhortation, according to the gift wherein he most excelleth, and as they shall agree between themselves.

Of Prayer after Sermon.

Of prayer after sermon.

THE sermon being ended, the minister is " To give thanks for " the great love of God, in sending his Son Jesus Christ unto us ; for the communication of his Holy Spirit ; for the light and liberty of the glorious gospel, and the rich and heavenly blessings revealed therein ; as, namely, election, vocation adoption, justification, sanctification, and hope of glory ; for " the admirable goodness of God in freeing the land from anti " christian-darkness and tyranny, and for all other national de

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liverances ; for the reformation of religion ; for the covenant ;
 and for many temporal blessings.

" To pray for the continuance of the gospel, and all ordinances
 thereof in their purity, power, and liberty : to turn the chief
 and most useful heads of the sermon into some few petitions ;
 and to pray that it may abide in the heart, and bring forth
 fruit.

" To pray for preparation for death and judgment, and a
 watching for the coming of our Lord Jesus Christ : to entreat
 of God the forgiveness of the iniquities of our holy things, and
 the acceptance of our spiritual sacrifice, through the merit and
 mediation of our great High Priest and Saviour the Lord Jesus
 Christ.

And because the prayer which Christ taught his disciples is not
 only a pattern of prayer, but itself a most comprehensive prayer,
 we recommend it also to be used in the prayers of the church.

And whereas, at the administration of the sacraments, the
 holding public fasts and days of thanksgiving, and other special
 occasions, which may afford matters of special petitions and
 thanksgivings, it is requisite to express somewhat in our public
 prayers, (as at this time it is our duty to pray for a blessing upon
 the Assembly of Divines, the armies by sea and land, for the de-
 fence of the King, Parliament and Kingdom,) every minister is
 herein to apply himself in his prayer, before or after sermon, to
 those occasions : but, for the manner, he is left to his liberty as
 God shall direct and enable him, in piety and wisdom to dis-
 charge his duty.

The prayer ended, let a psalm be sung, if with conveniency it
 may be done. After which (unless some other ordinances of
 Christ, that concerneth the congregation at that time, be to follow)
 let the minister dismiss the congregation with a solemn blessing.

Thanksgiving.

Intercession.

Lord's prayer
 to be used in
 the prayers of
 the church

On public
occasions
Prayers which
are most suita-
ble to be of-
fered up.

A Psalm to be
sung and the
congregation
to be dismiss-
ed with a
blessing.

Of the Administration of the Sacraments.

And first, Of Baptism.

BAPTISM, as it is not unnecessarily to be delayed, so it is not
 to be administered in any case by any private person, but
 by a minister of Christ, called to be the steward of the myste-
 ries of God.

Nor is it to be administered in private places, or privately,
 but in the place of public worship, and in the face of the congre-
 gation, where the people may most conveniently see and hear ;

Baptism not
to be adminis-
tered by pri-
ate persons
nor in private
places.

and not in the places where fonts, in the time of Popery, were unholy and superstitiously placed.

Child to be
presented by
the father.

The child to be baptised, after notice given to the minister the day before, is to be presented by the father, or (in case of his necessary absence) by some Christian friend in his place, professing his earnest desire that the child may be baptized.

Before baptism, the minister is to use some words of instruction, touching the institution, nature, use, and ends of this sacrament : showing,

Address be-
fore baptism.

"That it is instituted by our Lord Jesus Christ : That it is :
"seal of the covenant of grace, of our ingrafting into Christ, and
"of our union with him, of remission of sins, regeneration, adop-
"tion, and life eternal : That the water in baptism, representeth
"and signifieth both the blood of Christ, which taketh away all
"guilt of sin, original and actual ; and the sanctifying virtue of
"the spirit of Christ against the dominion of sin, and the corrup-
"tion of our sinful nature : That baptizing, or sprinkling and
"washing with water, signifieth the cleansing from sin by the
"blood and for the merit of Christ, together with the mortification
"of sin, and arising from sin to newness of life, by virtue of the
"death and resurrection of Christ : That the promise is made to
"believers and their seed ; and that the seed and posterity of
"the faithful, born within the church, have, by their birth, in-
"terest in the covenant, and right to the seal of it, and to the
"outward privileges of the church, under the gospel, no less than
"the children of Abraham in the time of the Old Testament :
"the covenant of grace, for substance, being the same ; and the
"grace of God, and the consolation of believers, more plentiful
"than before : That the Son of God admitted little children into
"his presence, embracing and blessing them, saying *For of such
"is the Kingdom of God* : That children, by baptism, are solemnly
"ly received into the bosom of the visible church, distinguished
"from the world, and them that are without, and united with
"believers ; that all who are baptized in the name of Christ, do
"renounce, and by their baptism are bound to fight against the
"devil, the world, and the flesh : that they are Christians, and
"federally holy before baptism, and therefore are they baptiz-
"ed : That the inward grace and virtue of baptism is not tied
"to that very moment of time wherein it is administered ; and
"that the fruit and power thereof reacheth to the whole course
"of our life ; and that outward baptism is not so necessary, that
"through the want thereof, the infant is in danger of damnation,
"or the parents guilty, if they do not condemn or neglect the
"ordinance of Christ, when and where it may be had."

In these or the like instructions, the minister is to use his own

opery, were liberty and godly wisdom, as the ignorance or errors in the doctrine of baptism, and the edification of the people, shall require.

He is also to admonish all that are present,
 "To look back to their baptism; to repent of their sins
 "Against their covenant with God; to stir up their faith; to
 "improve and make right use of their baptism, and of the cove-
 "nant sealed thereby betwixt God and their souls."

**Admonition
of those who
are present.**

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He is to exhort the parent,

**Exhortation
to the parent**

"To consider the great mercy of God to him and his child; to
 "bring up the child in the knowledge of the grounds of the Chris-
 "tian religion, and in the nurture and admonition of the Lord;
 "and to let him know the danger of God's wrath to himself and
 "child, if he be negligent: requiring his solemn promise for the
 "performance of his duty."

This being done, prayer is also to be joined with the word of
 institution for sanctifying the water to this spiritual use; and
 the minister is to pray to this or the like effect:

"That the Lord, who hath not left us as strangers without the
 "covenant of promise, but called us to the privileges of his ordi-
 "nances, would graciously vouchsafe to sanctify & bless his own
 "ordinance of baptism at this time: That he would join the in-
 "ward baptism of his Spirit with the outward baptism of water;
 "make this baptism to the infant a seal of adoption, remission of
 "sin, regeneration, and eternal life, and all other promises of the
 "covenant of grace: That the child may be planted into the
 "likeness of the death and resurrection of Christ; and that, the
 "body of sin being destroyed in him, he may serve God in new-
 "ness of life all his days."

**Prayer before
baptism.**

Then the minister is to demand the name of the child; which
 being told him, he is to say, (calling the child by his name)
*I baptize thee in the name of the Father, and of the Son, and of the
 Holy Ghost.*

As he pronounceth these words, he is to baptize the child with
 water: which for the manner of doing it, is not only lawful but
 sufficient, and most expedient to be, by pouring or sprinkling of the
 water on the face of the child, without adding any other cere-
 mony.

**Mode of bap-
tism.**

This done, he is to give thanks and pray, to this or the like
 purpose:

"Acknowledging with all thankfulness, that the Lord is true
 "and faithful in keeping covenant and mercy: that he is good
 "and gracious, not only in that he numbereth us among his
 "saints, but is pleased also to bestow upon our children this
 "singular token and badge of his love in Christ. That, in his

**Thanksgiving
after baptism.**

"truth and special providence, he daily bringeth some into the
 "bosom of his church, to be partakers of his inestimable
 "benefits, purchased by the blood of his dear Son, for the con-
 "tinuance and increase of his church.

"And praying, That the Lord would still continue, and daily
 "confirm more and more this his unspeakable favour : That he
 "would receive the infant now baptized, and solemnly entered
 "into the household of faith, into his fatherly tuition and defence
 "and remember him with the favour that he sheweth to his peo-
 "ple ; that, if he shall be taken out of this life in his infancy, the
 "Lord, who is rich in mercy, would be pleased to receive him
 "up into glory ; and if he live, and attain the years of discretion,
 "that the Lord would so teach him by his word and Spirit,
 "and make his baptism effectual to him, and so uphold him by
 "his divine power and grace, that by faith he may prevail against
 "the devil, the world and the flesh, till in the end he obtain a
 "full and final victory, and so be kept by the power of God
 "through faith unto salvation through, Jesus Christ our Lord."

*Of the Celebration of the Communion, or Sacrament of the
 Lord's Supper.*

Of the celebra-
 tion of the
 Communion.

THE communion, or supper of the Lord, is frequently to
 be celebrated ; but how often may be considered and de-
 termined by the ministers, and other church-governors of each
 congregation, as they shall find most convenient for the comfort
 and edification of the people committed to their charge. And
 when it shall be administered, we judge it convenient to be done
 after the morning sermon.

Who are ex-
 cluded from
 the ordinance.

The ignorant and the scandalous are not fit to receive this sa-
 crament of the Lord's supper.

Public intima-
 tion to be gi-
 ven and due
 preparation to
 be made.

Where this sacrament cannot with convenience be frequently
 administered, it is requisite that public warning be given the sab-
 bath-day before the administration thereof : and that either then,
 or on some day of that week, something concerning that ordi-
 nance, and the due preparation thereunto, and participation
 thereof, be taught ; that, by the diligent use of all means sancti-
 fied of God to that end, both in public and private, all may come
 better prepared to that heavenly feast.

Exhortation,
 warning, and
 invitation be-
 fore the com-
 munion.

When the day is come for administration, the minister having
 ended his sermon and prayer, shall make a short exhortation :

"Expressing the inestimable benefit we have by this sacra-
 "ment, together with the ends and use thereof : setting forth the
 "great necessity of having our comforts and strength renewed
 "thereby in this our pilgrimage and warfare : how necessary it

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"is that we come unto it with knowledge, faith, repentance,
"love and with hungering and thirsting souls after Christ and
"his benefits : how great the danger to eat and drink unwor-
"thily.

"Next, he is, in the name of Christ on the one part, to warn
"all such as are ignorant, scandalous, profane, or that live in
"any sin or offence against their knowledge or conscience, that
"they presume not to come to that holy table ; shewing them,
"that he that eateth and drinketh unworthily, eateth and drink-
"eth judgment unto himself : and, on the other part, he is in espe-
"cial manner to invite and encourage all that labour under the
"sense of the burden of their sins, and fear of wrath, and desire
"to reach out unto a greater progress in grace than yet they can
"attain unto, to come to the Lord's table ; assuring them, in the
"same name, of ease, refreshing, and strength to their weak and
"wearied souls."

After this exhortation, warning, and invitation, the table being
before decently covered, and so conveniently placed, that the
communicants may orderly sit about it, or at it, the minister is to
begin the action with sanctifying and blessing the elements of
bread and wine set before him, (the bread in comely and con-
venient vessels, so prepared, that, being broken by him, and given,
it may be distributed amongst the communicants ; the wine also
in large cups,) having first, in a few words, showed that those ele-
ments, otherwise common, are now set apart and sanctified to
this holy use, by the word of institution and prayer.

Let the words of institution be read out of the Evangelists, or
out of the first Epistle of the Apostle Paul to the Corinthians,
Chapter xi. 23 *I have received of the Lord, &c.* to the 27th Verse,
which the minister may, when he seeth requisite, explain and
apply.

Let the prayer, thanksgiving, or blessing of the bread and
wine, be to this effect :

"With humble and hearty acknowledgment of the greatness of
"our misery, from which neither man nor angel was able to de-
"liver us, and of our great unworthiness of the least of all God's
"mercies ; to give thanks to God for all his benefits and es-
"pecially for that great benefit of our redemption, the love of
"God the Father, the sufferings and merits of the Lord Jesus
"Christ, the Son of God, by which we are delivered ; and for
"all means of grace, the word and sacraments ; and for this sa-
"crament in particular, by which Christ, and all his benefits, are
"applied and sealed up unto us, which, notwithstanding the de-
"nial of them unto others, are in great mercy continued unto us,
"after so much and long abuse of them all.

Consecration
of the elements

Authority for
the observance
of the ordi-
nance.

Prayer, thanks
giving and
blessing of the
elements.

"To profess, that there is no other name under heaven by which we can be saved, but the name of Jesus Christ, by whom alone we receive liberty and life have access to the throne of grace, are admitted to eat and drink at his own table, and are sealed up by his Spirit to an assurance of happiness and everlasting life.

"Earnestly to pray to God, the Father of all mercies, and God of all consolation, to vouchsafe his gracious presence; and the effectual working of his Spirit in us; and so to sanctify these elements both of bread and wine, and to bless his own ordinance, that we may receive by faith the body and blood of Jesus Christ, crucified for us, and so to feed upon him, that he may be one with us, and we one with him; that he may live in us, and we in him, and to him who hath loved us, and given himself for us."

All which he is to endeavour to perform with suitable affection answerable to such an holy action, and to stir up the like in the people.

The elements being now sanctified by the word and prayer the minister, being at the table, is to take the bread in his hand and say in these expressions, (or other the like, used by Christ or his apostle upon this occasion.)

mode of giving
and receiving
the bread

"According to the holy institution, command, and example of our blessed Saviour Jesus Christ, I take this bread, and, having given thanks, break it, and give it unto you; (there the minister, who is also himself to communicate, is to break the bread and give it to the communicants;) *Take ye, eat ye; this is the body of Christ which is broken for you: do this in remembrance of him.*"

And the cup.

In like manner the minister is to take the cup, and say, in these expressions, (or other the like, used by Christ or the Apostle upon the same occasion:)

"According to the institution, command and example of our Lord Jesus Christ, I take this cup, & give it unto you; here he giveth it to the communicants;) *This cup is the new Testament in the blood of Christ, which is shed for the remission of the sins of many: drink ye all of it.*"

After all have communicated, the minister may, in a few words put them in mind,

Exhortation
and thank-
giving after
the commu-
nion.

"Of the grace of God in Jesus Christ, held forth in this sacrament; and exhort them to walk worthy of it."

The minister is to give solemn thanks to God,

"For his rich mercy, and invaluable goodness, vouchsafed to them in that sacrament; and to entreat for pardon for the defects of the whole service, and for the gracious assistance of

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"his good Spirit, whereby they may be enabled to walk in the strength of that grace, as becometh those who have received so great pledges of salvation."

The collection for the poor is to be ordered, that no part of the public worship be thereby hindered.

Collection for the poor.

Of the Sanctification of the Lord's Day.

THE Lord's day ought to be so remembered before-hand, as that all worldly business of our ordinary callings may be so ordered, and so timely & seasonably laid aside as they may not be impediments to the due sanctifying of the day when it comes.

All worldly business to be laid aside.

The whole day is to be celebrated as holy to the Lord, both in public and private, as being the Christian sabbath. To which end it is requisite, that there be a holy cessation or resting all that day from all unnecessary labours; and an abstaining, not only from all sports and pastimes, but also from all worldly words and thoughts.

The whole day to be kept holy.

That the diet on that day be so ordered, as that neither servants be unnecessarily detained from the public worship of God nor any other person hindered from the sanctifying that day.

None to be unnecessarily detained from public worship.

That there be private preparations of every person and family by prayer for themselves, and for God's assistance of the minister, and for a blessing upon his ministry; and by such other holy exercises, as may further dispose them to a more comfortable communion with God in his public ordinances.

Private preparations to be made.

That all the people meet so timely for public worship, that the whole congregation may be present at the beginning, and with one heart solemnly join together in all parts of the public worship and not depart till after the blessing.

All the congregation to be present during divine service.

That what time is vacant, between or after the solemn meetings of the congregation in public be spent in reading, meditation, repetition of sermons; especially by calling their families to an account of what they have heard and catechising of them, holy conferences, prayer for a blessing upon the public ordinances singing of psalms, visiting the sick, relieving the poor and such like duties of piety, charity, and mercy, accounting the sabbath a delight.

Manner of spending time between public worship.

The Solemnization of Marriage.

ALTHOUGH marriage be no sacrament, nor peculiar to the church of God, but common to mankind, and of public interest in every commonwealth: yet because such as marry are to marry in the Lord, and have special need of instruction, direction, and exhortation, from the word of God, at their entering

Marriage how to be solemnized.

into such a new condition, and of the blessing of God upon them therein we judge it expedient that marriage be solemnized by a lawful minister of the word, that he may accordingly counsel them, and pray for a blessing upon them.

Who are at liberty to marry.

Marriage is to be betwixt one man and one woman only; and they, such as are not within the degrees of consanguinity or affinity prohibited by the word of God; and the parties are to be of years of discretion, fit to make their own choice, or upon good grounds, to give their mutual consent.

Purpose of marriage to be published.

Before the solemnizing of marriage between any persons, their purpose of marriage shall be published by the minister three several sabbath-days, in the congregation, at the place or places of their most usual and constant abode, respectively. And of this publication the minister who is to join them in marriage shall have sufficient testimony, before he proceed to solemnize the marriage.

Consent of parents to be obtained.

Before that publication of such their purpose, (if the parties be under age,) the consent of the parents, or others under whose power they are, (in case the parents be dead,) is to be made known to the church officers of that congregation, to be recorded.

The like is to be observed in the proceedings of all others, although of age, whose parents are living, for their first marriage.

And, in after marriages of either of those parties, they shall be exhorted not to contract marriage without first acquainting their parents with it, (if with conveniency it may be done,) endeavouring to obtain their consent.

Parents ought not to force their children to marry without their free consent, nor deny their own consent without just cause.

Time and place for solemnizing marriage.

After the purpose or contract of marriage hath been thus published, the marriage is not to be long deferred. Therefore the minister, having had convenient warning, and nothing been objected to hinder it, is publicly to solemnize it in the place appointed by authority for public worship, before a competent number of credible witnesses, at some convenient hour of the day, at any time of the year, except on a day of public humiliation. And we advise that it be not on the Lord's day.

And because all relations are sanctified by the word and prayer the minister is to pray for a blessing upon them to this effect:

Prayer before marriage.

"Acknowledging our sins, whereby we have made ourselves
"less than the least of all the mercies of God, and provoked him
"to embitter all our comforts; earnestly, in the name of Christ
"to entreat the Lord (whose presence and favour is the happiness
"of every condition, and sweetens every relation) to be their por-
"tion, and to own and accept them in Christ, who are
"now to be joined in the honourable estate of marriage,

"the covenant of their God: and that, as he hath brought them together by his providence, he would sanctify them by his Spirit, giving them a new frame of heart fit for their new estate enriching them with all graces, whereby they may perform the duties, enjoy the comforts, undergo the cares, and resist the temptations which accompany that condition, as becometh Christians."

The prayer being ended, it is convenient that the minister do briefly declare unto them, out of the scripture,

"The institution, use and ends of marriage, with the conjugal duties, which, in all faithfulness, they are to perform each to other; exhorting them to study the holy word of God, that they may learn to live by faith, and to be content in the midst of all marriage cares and troubles, sanctifying God's name, in a thankful, sober and holy use of all conjugal comforts; praying much with and for one another; watching over, and provoking each other to love and good works; and to live together as the heirs of the grace of life."

Institution,
use and ends
of marriage

After solemn charging of the persons to be married, before the great God, who searcheth all hearts, and to whom they must give a strict account at the last day, that if either of them know any cause, by precontract or otherwise, why they may not lawfully proceed to marriage, that they now discover it; the minister, (if no impediment be acknowledged) shall cause first the man to take the woman by the right hand, saying these words:

Form of mar-
riage.

I N. do take thee N. to be my married wife, and do, in the presence of God, and before this congregation, promise and covenant to be a loving and faithful husband unto thee, until God shall separate us by death.

Then the woman shall take the man by the right hand, and say these words:

I N. do take thee N. to be my married husband, and I do, in the presence of God, and before this congregation, promise and covenant to be a loving, faithful, and obedient wife unto thee, until God shall separate us by death.

Then, without any further ceremony, the minister shall, in the face of the congregation, pronounce them to be husband and wife, according to God's ordinance; and so conclude the action with prayer to this effect:

"That the Lord would be pleased to accompany his own ordinance with his blessing, beseeching him to enrich the persons now married, as with other pledges of his love, so particularly with the comforts and fruits of marriage, to the praise of his abundant mercy, in and through Christ Jesus."

Prayer after
marriage.

Register of marriages is to be kept.

A register is to be carefully kept, wherein the names of the parties so married, with the time of their marriage, are forthwith to be fairly recorded in a book, provided for that purpose, for the perusal of all whom it may concern.

Concerning Visitation of the Sick.

Minister to teach privately

IT is the duty of the minister not only to teach the people committed to his charge in public, but privately; and particularly to admonish, exhort, reprove and comfort them, upon all seasonable occasions, so far as his time, strength, and personal safety will permit.

To admonish all to prepare for sickness

He is to admonish them, in time of health, to prepare for death, and, for that purpose, they are often to confer with their minister about the estate of their souls; and, in times of sickness, to desire his advice and help, timely and seasonably, before their strength and understanding fail them.

Times of affliction furnish special opportunities for instruction

Times of sickness and affliction are special opportunities put into his hand by God to minister a word in season to weary souls; because then the consciences of men are or should be more awakened to bethink themselves of their spiritual estate for eternity; and Satan also takes advantage then to load them more with sore and heavy temptations: therefore the minister, being sent for, and repairing to the sick, is to apply himself, with all tenderness and love, to administer some spiritual good to his soul, to this effect.

Sick person to be instructed respecting the design of his present affliction.

He may, from the consideration of the present sickness, instruct him out of scripture, that diseases come not by chance or by distempers of body only, but by the wise and orderly guidance of the good hand of God to every particular person smitten by them. And that, whether it be laid upon him out of displeasure for sin, for his correction and amendment, or for trial and exercise of his graces, or for other special and excellent ends, all his sufferings shall turn to his profit, and work together for his good, if he sincerely labour to make a sanctified use of God's visitation, neither despising his chastening, nor waxing weary of his correction.

If ignorant to be examined

If he suspect him of ignorance, he shall examine him in the principles of religion, especially touching repentance and faith; that he may know the cause, and, as he seeth cause, instruct him in the nature, use, excellency and necessity of those graces; as also touching the covenant of grace; and Christ the Son of God, the Mediator of it; and concerning remission of sins by faith in him.

If doubting to be encouraged and satisfied

He shall exhort the sick person to examine himself, to search and try his former ways, and his estate towards God. And if the sick person shall declare any scruple, doubt, or

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temptation that are upon him, instructions and resolutions shall be given to satisfy and settle him.

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If it appear that he hath not a due sense of his sins, endeavours ought to be used to convince him of his sins, of the guilt and desert of them; of the filth and pollution which the soul contracts by them; and of the curse of the law, and wrath of God, due to of them; that he may be truly affected with & humbled for them: and withal make known the danger of deferring repentance; and neglecting salvation at any time offered; to awaken his conscience, and rouse him up out of a stupid and secure condition, to apprehend the justice and wrath of God, before whom none can stand, but he that, lost in himself, layeth hold upon Christ by faith.

are for death,
their minister
sickness, to
before their

If he hath endeavoured to walk in the ways of holiness, and to serve God in uprightness, although not without many failings and infirmities; or, if his spirit be broken with the sense of sin, or cast down through want of the sense of God's favour; then it will be fit to raise him up, by setting before him the freeness and fullness of God's grace, the sufficiency of righteousness in Christ, the gracious offers in the gospel, that all who repent, and believe with all their heart in God's mercy through Christ, renouncing their own righteousness, shall have life and salvation in him. It may be also useful to shew him, that death hath in it no spiritual evil to be feared by those that are in Christ, because sin, the sting of death, is taken away by Christ, who hath delivered all that are his from the bondage of the fear of death, triumphed over the grave, given us victory, is himself entered into glory to prepare a place for his people: so that neither life nor death shall be able to separate them from God's love in Christ, in whom such are sure, though now they must be laid in the dust, to obtain a joyful and glorious resurrection to eternal life.

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Jesus Christ, who
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truth and sincerity
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Care also must be
taken, that the sick
person be not cast
down into despair,
by such a
severe representation
of the wrath of God
due to him for his
sins, as is not mollified
by a sensible propound-
ing of Christ and his
merit for a door of
hope to every peni-
tent believer.

When the sick person is best composed, may be least disturbed, and other necessary offices about him least hindered, the minister, if desired, shall pray with him, and for him, to this effect:
Confessing and bewailing of sin original and actual; the

If insensible of
his spiritual
condition to be
convinced and
exhorted to re-
pentance.

If humble and
contrite to be
raised and
comforted.

To be taught
to consider
death as a
blessing.

To be encour-
aged to cast
himself upon
the mercy of
God through
Jesus Christ.

Prayer to be
offered up.

"miserable condition of all by nature, as being children of wrath,
 "and under the curse; acknowledging that all diseases, sicknesses
 "death, and hell itself, are the proper issues and effects thereof;
 "imploring God's mercy for the sick person through the blood of
 "Christ; beseeching that God would open his eyes, discover
 "unto him his sins, cause him to see himself lost in himself,
 "make known to him the cause why God smiteth him, reveal
 "Jesus Christ, to his soul for righteousness and life, give unto
 "him his Holy Spirit, to create and strengthen faith to lay hold
 "upon Christ, to work in him comfortable evidences of his love
 "to arm him against temptations, to take off his heart from the
 "world, to sanctify his present visitation, to furnish him with pa-
 "tience and strength to bear it, & to give him perseverance in faith
 "to the end.

"That, if God shall please to add to his days, he would vouch-
 "safe to bless and sanctify all means of his recovery; to remove
 "the disease, renew his strength, and enable him to walk worthy of
 "God, by a faithful remembrance, and diligent observing of such
 "vows and promises of holiness and obedience, as men are ap-
 "to make in times of sickness, that he may glorify God in the re-
 "main of his life.

"And, if God have determined to finish his days by the present
 "visitation, he may find such evidence of the pardon of all his
 "sins, of his interest in Christ, and eternal life by Christ, as may
 "cause his inward man to be renewed, while his outward man
 "decayeth; that he may behold death without fear, cast himself
 "wholly upon Christ without doubting, desire to be dissolved
 "and to be with Christ, and so receive the end of his faith, the
 "salvation of his soul, through the only merits and intercession
 "of the Lord Jesus Christ, our alone Saviour and all-sufficient
 "Redeemer."

The minister shall admonish him also (as there shall be cause)
 to set his house in order, thereby to prevent inconveniencies; to
 take care for payment of his debts, and to make restitution or sa-
 tisfaction where he hath done any wrong; to be reconciled to
 those with whom he hath been at variance; and fully to forgive
 all men their trespasses against him, as he expects forgiveness
 at the hand of God.

To be admo-
 nished to set
 his house in
 order.

Exhortation to
 those who at-
 tend the sick.

Lastly, The minister may improve the present occasion to ex-
 hort those about the sick person to consider their own mortality
 to return to the Lord, and make peace with him; in health
 prepare for sickness, death, and judgment; and all the days
 their appointed time so to wait until their change come, that
 when Christ, who is our life, shall appear, they may appear
 with him in glory.

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Concerning Burial of the Dead.

WHEN any person departeth this life, let the dead body, upon the day of burial, be decently attended from the house to the place appointed for public burial, and there immediately interred, without any ceremony.

Dead to be interred without ceremony

And because the customs of kneeling down, and praying by or towards the dead corpse, and other such usages, in the place where it lies before it be carried to burial, are superstitious; and for that praying, reading, and singing, both in going to and at the grave, have been grossly abused, are no way beneficial to the dead, and have proved many ways hurtful to the living; therefore let all such things be laid aside.

Superstitious usages to be laid aside.

Howbeit, we judge it very convenient, that the Christian friends which accompany the dead body to the place appointed for public burial, do apply themselves to meditations and conferences suitable to the occasion; and that the minister, as upon other occasions, so at this time, if he be present, may put them in remembrance of their duty.

Friends of the deceased to engage in suitable conference.

That this shall not extend to deny any civil respects or deferences at the burial, suitable to the rank and condition of the party deceased, whiles he was living.

Civil respect not to be withheld.

Concerning Public solemn Fasting.

WHEN some great and notable judgments are either inflicted upon a people or apparently imminent, or by some extraordinary provocations notoriously deserved; as also when some special blessing is to be sought and obtained, public solemn fasting (which is to continue the whole day) is a duty that God expecteth from that nation or people.

A duty to be performed on particular occasions.

A religious fast requires total abstinence, not only from all food, (unless bodily weakness do manifestly disable from holding out till the fast be ended, in which case somewhat may be taken, yet very sparingly, to support nature, when ready to faint,) but also, from all worldly labour, discourses, and thoughts, and from all bodily delights, and such like, (although at other times lawful,) rich apparel, ornaments and such like, during the fast; and much more from whatever is in the nature or use scandalous and offensive, as gaudish attire, lascivious habits and gestures, and other vanities of either sex; which we recommend to all ministers, in their places, diligently and zealously to reprove, as at other times, so especially at a fast, without respect of persons, as there shall be occasion

Mode of observing it.

In private.

And in public.

Prayer on that occasion.

Before the public meeting, each family and person apart are privately to use all religious care to prepare their hearts to such a solemn work; and to be early at the congregation.

So large a portion of the day as conveniently may be, is to be spent in public reading and preaching of the word, with singing of psalms, fit to quicken affections suitable to such a duty; but especially in prayer, to this or the like effect.

"Giving glory to the great Majesty of God, the Creator, Preserver, and supreme Ruler, of all the world, the better to affect us thereby with an holy reverence and awe of him; acknowledging his manifold, great, and tender mercies, especially to the church and nation, the more effectually to soften and abase our hearts before him; humbly confessing of sins of all sorts with their several aggravations; justifying God's righteous judgments, as being far less than our sins do deserve; yet humbly and earnestly imploring his mercy and grace for ourselves, the church and nation, for our King, and all in authority, and for all others for whom we are bound to pray, (according as the present exigent requireth,) with more special importunity and enlargement than at other times; applying by faith the promises and goodness of God for pardon, help, and deliverance from the evils felt, feared or deserved; and for obtaining the blessings which we need and expect; together with a giving up of ourselves wholly and forever unto the Lord."

Minister and people to be deeply affected.

In all these, the ministers, who are the mouths of the people unto God, ought so to speak from their hearts, upon serious and thorough premeditation of them, that both themselves and their people may be much affected, and even melted thereby, especially with sorrow for their sins; that it may be indeed a day of deep humiliation and afflicting of the soul.

Appropriate scriptures to be read and texts chosen.

Special choice is to be made of such scriptures to be read, and of such text for preaching, as may best work the hearts of the hearers to the special business of the day, and most dispose them to humiliation and repentance: insisting most on those particulars which each minister's observation and experience tells him are most conducing to the edification and reformation of that congregation to which he preacheth.

Engagement to walk in new obedience

Before the close of the public duties, the minister is, in his own and the people's names, to engage his and their hearts to be the Lord's, with professed purpose and resolution to reform whatever is amiss among them, and more particularly such sins as they have been more remarkably guilty of; and to draw near unto God, and to walk more closely and faithfully with him in new obedience, than ever before.

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He is also to admonish the people, with all importunity, that the work of that day doth not end with the public duties of it, but that they are so to improve the remainder of the day, and of their whole life, in reinforcing upon themselves and their families in private all those godly affections and resolutions which they professed in public, as that they may be settled in their hearts forever, and themselves may more sensibly find that God hath smelt a sweet savour in Christ from their performances, and is pacified toward them, by answers of grace, in pardoning of sin, in removing of judgments, in averting or preventing of plagues, and in conferring of blessings, suitable to the conditions and prayers of his people, by Jesus Christ.

Besides solemn and general fasts enjoined by authority, we judge that, at other times, congregations may keep days of fasting. Divine Providence shall administer unto them special occasion; and also that families may do the same, so it be not on days wherein the congregation to which they do belong is to meet for fasting, or other public duties of worship.

Concerning the Observation of Days of Public Thanksgiving.

WHEN any such day is to be kept, let notice be given of it, and of the occasion thereof, some convenient time before, that the people may the better prepare themselves thereunto. The day being come, and the congregation (after private preparations) being assembled, the minister is to begin with a word of exhortation, to stir up the people to the duty for which they are met, and with a short prayer for God's assistance and blessing (as at other conventions for public worship,) according to the particular occasion of their meeting.

Let him then make some pithy narration of the deliverance obtained, or mercy received, or of whatever hath occasioned that assembling of the congregation, that all may better understand it, or be minded of it, and more affected with it.

And because, singing of psalms is of all other the most proper ordinance for expressing of joy and thanksgiving, let some pertinent psalm or psalms be sung for that purpose, before or after the reading of some portion of the word suitable to the present business.

Then let the minister, who is to preach, proceed to further exhortation and prayer before his sermon, with special reference to the present work: after which, let him preach upon some text of scripture pertinent to the occasion.

The sermon ended, let him not only pray, as at other times, after preaching is directed, with remembrance of the necessities

Directness for spending our whole life.

Congregations and families to observe days of fasting.

Previous intimation to be given.

Minister to remind the people of the particular object in view.

Singing of psalms suitable for such an occasion.

An appropriate text to be chosen.

Prayer after sermon.

of the Church, King and State, (if before the sermon they were omitted,) but enlarge himself in due and solemn thanksgiving for former mercies and deliverances ; but more especially for that which at the present calls them together to give thanks : with humble petition for the continuance and renewing of God's wonted mercies, as need shall be, and for sanctifying grace to make a right use thereof. And so, having sung another psalm suitable to the mercy, let him dismiss the congregation with a blessing, that they may have some convenient time for their repast and refreshing.

Admonition to
the congrega-
tion.

But the minister (before their dismissal) is solemnly to admonish them to beware of all excess and riot, tending to gluttony or drunkenness, and much more of these sins themselves, in their eating and refreshing ; and to take care that their mirth and rejoicing be not carnal, but spiritual, which may make God's praise to be glorious, and themselves humble and sober ; and that both their feeding and rejoicing may render them more cheerful and enlarged, further to celebrate his praises in the midst of the congregation, when they return unto it in the remaining part of that day.

Service in the
remaining part
of the day.

When the congregation shall be again assembled, the like course in praying, reading, preaching, singing of psalms, and offering up of more praise and thanksgiving, that is before directed for the morning, is to be renewed and continued, so far as the time will give leave.

Collection for
the poor and
other charita-
ble deeds.

At one or both of the public meetings that day, a collection is to be made for the poor, (and in the like manner upon the day of public humiliation,) that their loins may bless us, and rejoice the more with us. And the people are to be exhorted, at the end of the latter meeting, to spend the residue of that day in holy duties, and testifications of Christian love and charity one towards another, and of rejoicing more and more in the Lord as becomet those who make the joy of the Lord their strength.

Of Singing of Psalms.

Christian duty
in public and
and private.

IT is the duty of Christians to praise God publicly, by singing of psalms together in the congregation, and also privately in the family.

Manner of
performing it.

In singing of psalms, the voice is to be tunably and gravely ordered ; but the chief care must be to sing with understanding, and with grace in the heart, making melody unto the Lord.

That the whole congregation may join herein, every one that can read is to have a psalm book ; and all others, not disabled by age or otherwise, are to be exhorted to learn to read. But

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for the present, where many in the congregation cannot read, it is convenient that the minister, or some other fit person appointed by him and the other ruling officers, do read the psalm, line by line, before the singing thereof.

The whole congregation to join in this exercise.

AN

APPENDIX,

Touching Days and Places for Public Worship.

THERE is no day commanded in Scripture to be kept holy under the gospel but the Lord's day, which is the Christian Sabbath.

Festival-days, vulgarly called *Holy-days*, having no warrant in the word of God, are not to be continued.

Nevertheless it is lawful and necessary, upon special emergent occasions to separate a day or days for public fasting or thanksgiving, as the several eminent and extraordinary dispensations of God's providence shall administer cause and opportunity to his people.

As no place is capable of any holiness, under pretence of whatsoever dedication or consecration; so neither is it subject to such pollution by any superstition formerly used, and now laid aside, as may render it unlawful or inconvenient for Christians to meet together therein for the public worship of God. And therefore we hold it requisite, that the places of public assembling for worship among us should be continued and employed to that use.

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THE
F O R M
OF
PRESBYTERIAL CHURCH-GOVERNMENT
AND
OF ORDINATION OF MINISTERS ;

AGREED UPON BY
THE ASSEMBLY OF DIVINES
AT WESTMINSTER,
WITH THE ASSISTANCE OF
COMMISSIONERS
FROM THE
CHURCH OF SCOTLAND,

AS

A Part of the Covenanted Uniformity of Religion betwixt the Churches of
CHRIST in the Kingdoms of Scotland, England, and Ireland :

WITH

An Act of the General Assembly, Anno 1645, approving the same.



Exek. xliii. 11. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof,—and all the law thereof ; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

Assembly at Edinburgh, February 10, 1645. Sess. 16.

*Act of the General Assembly of the Kirk of Scotland,
approving the Propositions concerning Kirk-govern-
ment, and Ordination of Ministers.*

THE General Assembly being most desirous and solicitous, not only of the establishment and preservation of the Form of Kirk-government in this Kingdom, according to the word of God, books of Discipline, acts of General Assemblies, and National Covenant, but also of an uniformity in Kirk-government betwixt these kingdoms, now more straitly and strongly united by the late Solemn League and Covenant; and considering, that as in former times there did, so hereafter there may arise, through the nearness of contagion, manifold mischiefs to this kirk from a corrupt form of government in the kirk of England: like as the precious opportunity of bringing the kirks of Christ in all the three kingdoms to an uniformity in Kirk-government being the happiness of the present times above the former; which may also, by the blessing of God, prove an effectual mean, and a good foundation to prepare for a safe and well grounded pacification, by removing the cause from which the present pressures and bloody wars did originally proceed: and now the Assembly having thrice read, and diligently examined, the propositions (hereunto annexed) concerning the officers, assemblies, and government of the kirk, and concerning the ordination of ministers, brought unto us, as the results of the long and learned debates of the assembly of Divines sitting at Westminster, and of the treaty of uniformity with the Commissioners of this kirk there residing; after mature deliberation, and after timeous calling upon, and warning of all, who have any exceptions against the same, to make them known; that they might receive satisfaction; doth agree to and approve the propositions afore-mentioned, touching Kirk-government and ordination; and doth hereby authorise the Commissioners of this Assembly, who are to meet at Edinburgh, to agree to and conclude in the name of this Assembly, an uniformity betwixt the kirks in both kingdoms, in the afore-mentioned particulars, so soon as the same shall be ratified, without any substantial alteration, by an ordinance of the honourable House of the Parliament of England; which ratification shall be timely intimate and made known by the Commissioners this kirk re

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siding at London. Provided always, That this act be no ways prejudicial to the further discussion and examination of that article which holds forth, That the doctor or teacher hath power of the administration of the sacraments, as well as the pastor; as also of the distinct rights and interests of presbyteries and people in the calling of ministers; but that it shall be free to debate and discuss these points, as God shall be pleased to give further light.

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Of the power in common of all these

Assemblies.

Of Congregational Assemblies, that is, the Meeting of the ruling Officers of a particular Congregation, for the government thereof.
Of Classical Assemblies.
Of Synodical Assemblies.
Of Ordination of Ministers.
Touching the Doctrine of Ordination.
Touching the Power of Ordination.
Concerning the Doctrinal Part of the Ordination of Ministers.
The Directory for the Ordination of Ministers.

FORM OF PRESBYTERIAL CHURCH-GOVERNMENT.

THE PREFACE.

JESUS CHRIST, upon whose shoulders the government is, whose name is called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace*; of the increase of whose government and peace there shall be no end; who sits upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and justice, from henceforth, even forever; having all power given unto him in heaven and in earth by the Father, who raised him from the dead, and set him at his own right hand, far above all principalities and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all: he being ascended up far above all heavens, that he might fill all things, received gifts for his church, and gave officers necessary for the edification of his church, and perfecting of his saints †

* Isa. ix. 6 7. † Mat. xxviii. 18, 19, 20. Eph. i. 20, 21, 22, 23.
Compared with Eph. iv. 8, 11, and Psal. lxxiii 18.

Of the Church.

One General Church to which the ordinances are given.

THERE is one general church visible, held forth in the New Testament*.

The ministry, oracles, and ordinances of the New Testament, are given by Jesus Christ to the general church visible, for the gathering and perfecting of it in this life, until his second coming†.

Particular churches how formed.

Particular visible churches, members of the general church, are also held forth in the New Testament‡. Particular churches in the primitive times were made up of visible saints, viz. of such as, being of age, professed faith in Christ, and obedience unto Christ, according to the rules of faith and life, taught by Christ and his apostles; and of their children||.

Of the Officers of the Church,

Some officers extraordinary Others ordinary and perpetual.

THE officers which Christ hath appointed for the edification of his church, and the perfecting of the saints, are, some extraordinary, as apostles, evangelists, and prophets, which are ceased.

Others ordinary and perpetual, as pastors, teachers, and other church-governors, and deacons.

Pastors.

Duties of the Pastor.

THE pastor is an ordinary and perpetual officer in the church§ prophesying of the time of the gospel*.

First, it belongs to his office,

To pray for & with his flock.

To pray for and with his flock, as the mouth of the people unto God†, Acts vi. 2, 3, 4. and xx. 36. where preaching and prayer are joined as several parts of the same office‡. The office of the elder (that is, the pastor) is to pray for the sick, even in private, to which a blessing is especially promised; much more therefore ought he to perform this in the public execution of his office, as a part thereof||.

To read the Scriptures publicly.

To read the scriptures publicly; for the proof of which,

1. That the priest and Levites in the Jewish church were trusted with the public reading of the word, is proved§.

*1 Cor. xii. 12 13 28. †1 Cor. xii. 28, Eph. iv. 4 5. comp. with 10 11 12 13 15 16. ‡Gal. i. 21 & 22; Rev. i. 4, 20; Rev. ii. 1. || Acts ii. 38 41 47, compared with Acts v. 14; 1 Cor. i. 2; 2 Cor. ix. 13; Acts. ii. 39; 1 Cor. vii. 14; Rom. xi. 16; Mark x. 14; compared with Matt. xix. 13 14; Luke xviii. 15 16. §Jer. iii. 15 16 17. *1 Peter v. 2 3 4; Eph. iv. 11 12 13. †Acts iv. 2 3 4; Acts. ix. 36. ‡James v. 14 15. ||1 Cor. xiv. 15 16. §Deut. xxxi. 9 10 11; Neh viii. 1. 2 3 12.

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2. That the ministers of the gospel have as ample a charge and commission to dispense the word, as well as other ordinances as the priests and Levites had under the law, proved; Isa. lxvi. 21. Mat. xxiii. 34. where our Saviour entitleth the officers of the New Testament, whom he will send forth, by the same names of the teachers of the Old*.

Which propositions prove, that therefore (the duty being of a moral nature) it followeth by just consequence, that the public reading of the scriptures belongeth to the pastor's office.

To feed the flock, by preaching of the word, according to which he is to teach, convince, reprove, exhort, and comfort.

To catechise, which is a plain laying down the first principles of the oracles of God†, or of the doctrine of Christ, and is a part of preaching.

To dispense other divine mysteries||.

To administer the sacraments§.

To bless the people from God, Numb. vi. 23, 24, 25, 26. *Compared with Rev. xiv. 5.* (where the same blessings, and persons from whom they come, are expressly mentioned*) Isa. lxvi. 21. where under the names of priests and Levites to be continued under the gospel, are meant evangelical pastors, who therefore are by office to bless the people‡.

To take care of the poor‡.

And he hath also a ruling power over the flock as a pastor||.

Duties of the
Pastor.

Teacher or Doctor

THE scripture doth hold out the name and title of teacher, as well as of the pastors§.

Who is also a minister of the word, as well as the pastor; and hath power of administration of the sacraments.

A minister of
the word.

The Lord having given different gifts, and divers exercises according to these gifts, in the ministry of the word*; though these different gifts may meet in, and accordingly be exercised by, one and the same minister‡; yet, where be several ministers in the same congregation, they may be designed to several em-

*Isa. lxvi. 21 Mat. xxiii. 34. †1 Tim. iii. 2; 2 Tim. iii. 16 17; Tit. i. 9. ‡Heb. v. 12 ||1 Cor. iv. 1 2. §Mat. xxviii. 19 20; Mark xvi. 15 16; 1 Cor. xi. 23 24 25 compared with 1 Cor. x. 26.

*Numbers vi. 23 24 25 and 26 compared with Rev. i. 4. 5; Isa. lxvi. 21. †Deut. x. 8; 2 Cor. xiii. 14; Eph. i. 2. ‡Acts xi. 30; iv. 34 35 36 37; Acts vi. 2 2 4; 1 Cor. xvi. 1 2 3 4; Gal. ii. 9 10. ||1 Tim. v 17; Acts xx 17 28; 1 Thess. v 12; Heb. xiii. 7 17. §1 Cor. xii 28; Eph. iv 11.

*Rom. xii. 6 7 9; 1 Cor. xii. 1 4 5 6 7. †1 Cor. xiv 3; 2 Tim. iv. 2 Tit. i 9.

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Who excels in the exposition of scripture.

ployments, according to the different gifts in which each of them doth most excel †. And he that doth more excel in exposition of scriptures, in teaching sound doctrine, and in convincing gainsayers, than he doth in application, and is accordingly employed therein, may be called a teacher, or doctor, (the places alleged by the notation of the word to prove the proposition.) Nevertheless, where is but one minister in a particular congregation he is to perform, so far as he is able, the work of the whole ministry||.

A teacher, or doctor, is of most excellent use in schools and universities; as of old in the schools of the prophets, and at Jerusalem, where Gamaliel and others taught as doctors.

Other Church-Governors.

Other Governors in the church called Elders.

AS there were in the Jewish church elders of the people joined with the priests and Levites in the government of the church§; so Christ, who hath instituted government, and governors ecclesiastical in the church, hath furnished some in his church, beside the ministers of the word, with gifts for government, and with commission to execute the same when called thereunto, who are to join with the minister in the government of the church*. Which officers reformed churches commonly call Elders.

Deacons.

Office perpetual.

THE scripture doth hold out deacons as distinct officers in the church†.

Whose office is perpetual‡. To whose office it belongs not to preach the word, or administer the sacraments, but to take special care in distributing to the necessities of the poor||.

Of particular Congregations.

Fixed congregations.

IT is lawful and expedient that there be fixed congregations, that is, a certain company of Christians to meet in one assembly ordinarily for public worship. When believers multiply to such a number, that they cannot conveniently meet in one place, it is lawful and expedient that they should be divided into distinct and fixed congregations, for the better administration of such ordinances as belong unto them, and the discharge of mutual duties§.

†[See in note § immediately preceding] 1 Pet. iv. 10 11. ||2 Tim. iv. 2; Tit. i. 9; 1 Tim. iv. 2. §2 Chron. xix 8 9 10.

* Rom xii. 7 8; 1 Cor. xii 28. †Phil. i. 1; 1 Tim. iii. 8. ‡1 Tim. iii. 8. [See in the Bible to v. 15; Acts vi. 1 2 3 4. || Acts vi. 1,—4. [See before in note‡. §1 Cor. xiv. 26 33 40.

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The ordinary way of dividing Christians into distinct congregations, and most expedient for edification, is by the respective bounds of their dwellings.

First, Because they who dwell together, being bound to all kind of moral duties one to another, have the better opportunity thereby to discharge them; which moral tie is perpetual; for Christ came not to destroy the law, but to fulfil it*.

How to be divided.

Secondly, The communion of saints must be so ordered, as may stand with the most convenient use of the ordinances, and discharge of moral duties, without respect of persons†.

Thirdly, The pastor and people must so nearly cohabit together, as that they may mutually perform their duties each to other with most conveniency.

In this company some must be set apart to bear office.

Some to bear office.

Of the Officers of a particular Congregation.

FOR officers in a single congregation, there ought to be one at the least, both to labour in the word and doctrine, and to rule‡.

Ministers.

It is also requisite that there should be others to join in government||.

Elders

And likewise it is requisite that there be others to take special care for the relief of the poor§.

Deacons

The number of each of which is to be proportioned according to the condition of the congregation.

These officers are to meet together at convenient and set times for the well ordering of the affairs of that congregation, each according to his office.

To hold regular meetings

It is most expedient that, in these meetings, one whose office is to labour in the word and doctrine, do moderate in their proceedings*.

Of the Ordinances in a particular Congregation.

THE ordinances in a single congregation are, prayer, thanksgiving, and singing of psalms,† the word read, (although there follow no immediate explication of what is read,) the word expounded and applied, catechising, the sacraments administered, collection made for the poor, dismissing the people with a blessing.

* Deut. xv. 7 11; Matt. xxii. 39; y. 17. † 1 Cor. xiv. 26; Heb. x. 24 25, James ii. 1 2. ‡ Prov. xxix. 18; 1 Tim. v. 17; Heb. xiii. 7. || 1 Cor. xii. 28, § Acts vi 2 3. * 1 Tim. v. 17. † 1 Tim. ii. 1; 1 Cor. xiv. 15 16.

*Of Church-Government, and the several Sorts of Assemblies
for the same.*

Instituted by
Christ

CHRISt hath instituted a Government, and Governors ecclesiastical in the Church: To that purpose, the Apostles did immediately receive the Keys from the hand of Jesus Christ, and did use and exercise them in all the Churches of the world upon all occasions.

And Christ hath since continually furnished some in his Church with gifts of Government, and with commission to execute the same, when called thereunto.

Church governed by
different assemblies.

It is lawful and agreeable to the word of God, that the Church be governed by several sorts of Assemblies which are congregational, classical and synodical.

Of the Power in common of all these Assemblies.

IT is lawful and agreeable to the word of God, that the several Assemblies before mentioned, have power to convent, and call before them any person, within their several bounds, whom the ecclesiastical business which is before them doth concern.

Power of these
Assemblies.

They have power to hear and determine such causes and differences as do orderly come before them.

It is lawful and agreeable to the word of God, that all the said Assemblies have some power to dispense Church censures.

Of Congregational Assemblies, that is, the meeting of the ruling Officers of a particular Congregation for the Government thereof.

THE ruling Officers of a particular Congregation have power authoritatively, to call before them any member of the Congregation, as they shall see just occasion.

To enquire into the knowledge and spiritual estate of the several members of the Congregation.

To admonish and rebuke.

Which three branches are proved by *Heb. 13. 17. 1 Thess. 5. 12. 13. Ezek. 34. 4*.

Authoritative suspension from the Lord's Table, of a person not yet cast out of the church, is agreeable to the Scripture.

First, Because the ordinance itself must not be profaned.

Secondly, Because we are charged to withdraw from those that walk disorderly.

Thirdly, Because of the great sin and danger both to him that comes unworthily, and also to the whole Church. And there

*†*Mat. xviii. 15 16 17 18 19 20. *¶*Heb. xiii. 17; *1* Thess. v. 12 13; *Ezek* xxxiv. 4. *¶*Mat. vii. 6; *2* Thess. iii. 6 15; *1* Cor. xi. 27. See on the end of the chapter, Compared with *Jude*, ver. 23; *1* Tim. v. 22.

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was power and authority under the old Testament, to keep unclean persons from holy things*.

The like power and authority, by way of analogy, continues under the new Testament.

The ruling officers of a particular Congregation, have power authoritatively to suspend from the Lord's table, a person not yet cast out of the Church,

First, Because those who have authority to judge of, and admit such as are fit to receive the sacrament, have authority to keep back such as shall be found unworthy.

Secondly, Because it is an ecclesiastical business of ordinary practice belonging to that congregation.

When congregations are divided and fixed, they need all mutual help one from another, both in regard of their instrinsical weaknesses and mutual dependence, as also in regard of enemies from without.

Congregations
to render mu-
tual assistance
to each other.

Of Classical Assemblies.

THE scripture doth hold out a presbytery in a church†.

A Presbytery consisteth of Ministers of the word, and such other public officers as are agreeable to, and warranted by the word of God to be Church-governors, to join with the ministers in the Government of the Church‡.

Presbytery |
how formed.

The scripture doth hold forth, that many particular Congregations may be under one presbyterial Government.

This Proposition is proved by Instances:

Presbyterial
government
proved

I. *First*, Of the church of *Jerusalem* which consisted of more congregations than one, and all these congregations were under one presbyterial government.

First by the
church of Je-
rusalem.

This appeareth thus:

First, The Church of *Jerusalem* consisted of more congregations than one, as is manifest.

1st. By the multitude of believers mentioned in divers; both before the dispersion of the believers there, by means of the persecution§; and also after the dispersion¶.

2dly, By the many apostles and other preachers in the church of *Jerusalem*. And if there were but one congregation there, then each apostle preached but seldom*; which will consist with Acts vi. 2.

* Lev. xiii. 5; Numbers ix 7; 1 Cor. xxiii. 19.

† 1 Tim. iv. 14; Acts xv 2 4 6. ‡ Rom. xii. 7 8; 1 Cor. xii. 28.

§ Acts viii. 1; i. 15; ii. 41 46 47; iv. 4; v. 14; vi. 17. ¶ Acts ix 31; xii. 24; xxi. 20. * Acts. vi. 2.

3dly, The diversity of languages among the believers, mentioned both in the second and sixth chapters of the Acts, doth argue more congregations than one in that church.

Secondly, All those congregations were under one presbyterial government; because, *1st*, They were one church†.

2dly, The elders of the church are mentioned‡.

3dly, The apostles did the ordinary acts of presbyteries, as presbyters in that kirk; which proveth a presbyterial church before the dispersion, Acts vi.

4thly, The several congregations in Jerusalem being one church the elders of that church are mentioned as meeting together for acts of government||; which proves that those several congregations were under one presbyterial government.

And whither these congregations were fixed or not fixed, in regard of officers or members, it is also one as to the truth of the proposition.

Nor doth there appear any material difference betwixt the several congregations in Jerusalem, and the many congregations now in the ordinary condition of the church, as to the point of fixedness required of officers or members.

Thirdly, Therefore the scripture doth hold forth, that many congregations may be under one presbyterial government.

II. Secondly, by the instance of the church of Ephesus; for,

First, That there were more congregations than one in the church of Ephesus, appears by Acts xx. 31. §, where is mention of Paul's continuance at Ephesus in preaching for the space of three years; and Acts xix. 18, 19, 20. where the special effect of the word is mentioned*; and ver. 10. and 17. of the same chapter. where is a distinction of Jews and Greeks†; and 1 Cor. xvi. 2, 9, where is a reason of Paul's stay at Ephesus, until Pentecost‡; and ver. 19. where is mention of a particular church in the house of Aquila and Priscilla, than at Ephesus||, as appears, Acts xviii. 19, 24, 26§. All which laid together, doth prove that the multitudes of believers did make more congregations than one in the church of Ephesus.

Secondly, That there were many elders over these many congregations as one flock; appeareth*.

Thirdly, That these many congregations were one church, and that they were under one presbyterial government appeareth†.

† Acts viii. 1; ii. 47 compared with Acts v. 11; Acts xii. 5; Acts xv. 4
‡ Acts xi. 30; xv. 4 6 22; xxi. 17 18. || Acts xi. 30; xv. 4 6 22; xxi. 17 18
and so forward. § Acts xx 31. * Acts xix. 18 19 20.

† Acts xix. 10 17. ‡ 1 Cor. xvi. 8 9. || 1 Cor. xvi. 19. § Acts xviii. 19 24 26.

* Acts xx. 17 25 28 30 36 37. † Rev. ii. 1 2 3 4 5 6 joined with Acts xx. 17 29.
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Of Synodical Assemblies.

THE scripture doth hold out another sort of assemblies for the government of the church, beside classical and congregational, all which we call *Synodical*†.

Synodical assemblies how formed.

Pastors and teachers, and other church-governors, (as also other fit persons, when it shall be deemed expedient,) are members of those assemblies which we call *Synodical*, where they have a lawful calling thereunto.

Synodical assemblies may lawfully be of several sorts, as provincial, national, and œcumenical.

Of different sorts in subordination to each other.‡

It is lawful, and agreeable to the word of God, that there be a subordination of congregational, classical, provincial, and national assemblies, for the government of the church.

Of Ordination of Ministers.

UNDER the head of Ordination of Ministers is to be considered, either the doctrine of ordination, or the power of it.

Touching the Doctrine of Ordination.

NO man ought to take upon him the office of a minister of the word without a lawful calling‡.

Ordination,

Ordination is always to be continued in the church§.

Ordination is the solemn setting apart of a person to some public church office*.

Its duration, nature and form.

Every minister of the word is to be ordained by imposition of hands, and praying, with fasting, by those preaching presbyters to whom it doth belong†.

It is agreeable to the word of God, and very expedient, that such as are to be ordained ministers, be designed to some particular church, or other ministerial charge‡.

He that is to be ordained minister, must be duly qualified, both for life and ministerial abilities, according to the rules of the apostles‡.

Qualification of Ministers

He is to be examined and approved by those by whom he is to be ordained§.

No man is to be ordained a minister for a particular congregation, if they of that congregation can show just cause of exception against him*.

† Acts xv. 2 6 22 23. † 1 John iii. 27; Rom. x. 14 15; Jer. xiv. 14 4. § Tit. i. 5; 1 Tim. v. 21 22.

* Numb. viii. 10 11 14 19 22; Acts vi. 3 5 6. † 1 Tim. v. 22; Acts xiv. 23; xliii. 3. ‡ Acts xiv. 23. [see before] Tit. i. 5; Acts xx. 17.

‡ 1 Tim. iii. 2 3 4 5 6; Tit. i. 5 6 7 8 9. § 1 Tim. iii. 7 10; 1 Tim. v. 22.

* 1 Tim. iii. 2; Tit. i. 7.

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Touching the Power of Ordination.

ORDINATION is the act of a presbytery†.

The act of
Presbytery.

The power of ordering the whole work of ordination is in the whole presbytery, which when it is over more congregations than one, whether those congregations be fixed or not fixed, in regard of officers or members, it is indifferent as to the point of ordination.‡

It is very requisite, that no single congregation, that can conveniently associate, do assume to its all and sole power in ordination :

1 Because there is no example in scripture that any single congregation, which might conveniently associate, did assume to itself all and sole power in ordination ; neither is there any rule which may warrant such a practice.

Single congregations
have no such power

2. Because there is in scripture example of an ordination in a presbytery over divers congregations ; as in the church of Jerusalem, where were many congregations : these many congregations were under one presbytery, and this presbytery did ordain.

The preaching presbyters orderly associated, either in cities or neighbouring villiages, are those to whom the imposition of hands doth appertain, for those congregations within their bounds respectively.

Concerning the Doctrinal Part of Ordination of Ministers.

NO man ought to take upon him the office of a minister of the word without a lawful calling||

2. Ordination is always to be continued in the church.§

3. Ordination is the solemn setting a part of a person to some public church office*.

Ordination, its
continuance, &
nature & form.

4. Every minister of the word is to be ordained by imposition of hands, and prayer, with fasting, by these preaching presbyters to whom it doth belong.†

5. The power of ordering the whole work of ordination is in the whole presbytery, which, when it is over more congregations than one, whether those congregations be fixed or not fixed, in regard of officers or members, it is indifferent as to the point of ordination‡.

6. It is agreeable to the word, and very expedient, that such as are to be ordained ministers, be designed to some particular

†1 Tim. iv. 14. ‡1 Tim. iv. 14 [see before.] ||See before in note *.|| §See before in note §. *See before in note * †See before in note †. ‡See before in note ‡.

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church, or other ministerial charge||.

7. He that is to be ordained minister, must be duly qualified, both for life and ministerial abilities, according to the rules of the apostle§.

8. He is to be examined and approved by those by whom he is to be ordained*.

9. No man is to be ordained a minister for a particular congregation, if they of that congregation can shew just cause of exception against him†.

10. Preaching presbyters orderly associated, either in cities or neighbouring villages, are those to whom the imposition of hands doth appertain, for those congregations within their bounds respectively‡.

11. In extraordinary cases, something extraordinary may be done, until a settled order may be had, yet keeping as near as possibly may be to the rule||.

12. There is at this time (as we humbly conceive) an extraordinary occasion for a way of ordination for the present supply of ministers.

The Directory for the Ordination of Ministers.

IT being manifest by the word of God, that no man ought to take upon him the office of a minister of the gospel, until he be lawfully called and ordained thereunto; and that the work of ordination is to be performed with all due care, wisdom, gravity and solemnity, we humbly tender these directions, as requisite to be observed.

1. He that is to be ordained, being either nominated by the people, or otherwise commended to the presbytery, for any place, must address himself to the presbytery, and bring with him a testimonial of his taking the Covenant of the three kingdoms; of his diligence and proficiency in his studies; what degrees he hath taken in the university, and what hath been the time of his abode there; and withal of his age, which is to be twenty-four years; but especially of his life and conversation.

2. Which being considered by the presbytery, they are to proceed to enquire touching the grace of God in him, and whether he be of such holiness of life as is requisite in a minister of the gospel; and to examine him touching his learning and sufficiency and touching the evidences of his calling to the holy ministry; and, in particular, his fair and direct calling to that place.

Ministers to be duly qualified, to be approved and ordained by Presbyters.

No man to take upon him the Office of Minister.

He who is to be ordained must apply to the Presbytery must produce his testimonial and be examined by them.

|| See before in note †. § See before in note ||. * See before in note §
† See before in note *. † 1 Tim. iv. 14. || 2 Chron. xxix. 34 35 36. 2 Chron. xxx. 2 3 4 5.

§ See before in note †.

The Rules for Examination are these :

Rules for ex-
amination.

"(1.) That the party examined be dealt withal in a brotherly way, with mildness of spirit, and with special respect to the gravity, modesty, and quality of every one.

"(2.) He shall be examined touching his skill in the original tongues, and his trial to be made by reading the Hebrew and Greek Testaments, and rendering some portion of some into Latin; and if he be defective in them, enquiry shall be made more strictly after his other learning, and whether he hath skill in logick and philosophy.

"(3.) What authors in divinity he hath read, and is best acquainted with ; and trial shall be made in his knowledge of the grounds of religion, and of his ability to defend the orthodox doctrine contained in them against all unsound and erroneous opinions, especially these of the present age ; of his skill in the sense and meaning of such places of scripture as shall be proposed unto him, in cases of conscience, and in the chronology of the scripture, and the ecclesiastical history.

"(4.) If he hath not before preached in public with approbation of such as are able to judge, he shall, at a competent time assigned him, expound before the presbytery such a place of scripture as shall be given him.

"(5.) He shall also, within a competent time, frame a discourse in Latin, upon such a common place or controversy in divinity as shall be assigned to him, and exhibit to the presbytery such theses as express the sum thereof, and maintain a dispute upon them.

"(6.) He shall preach before the people, the presbytery, or some of the ministers of the word appointed by them, being present.

"(7.) The proportion of his gifts in relation to the place unto which he is called shall be considered.

"8. Beside the trial of his gifts in preaching, he shall undergo an examination in the premises two several days, and more, if the presbytery shall judge it necessary.

"(9. And as for him that has formerly been ordained a minister; and is to be removed to another charge, he shall bring a testimonial of his ordination, and of his abilities and conversation, whereupon his fitness for that place shall be tried by his preaching there, and (if it shall be judged necessary) by a further examination of him."

3. In all which he being approved, he is to be sent to the church where he is to serve, there to preach three several days, and to converse with the people, that they may have trial of

To preach
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his gifts for their edification, and may have time and occasion to enquire into, and the better to know, his life and conversation.

4. In the last of these three days appointed for the trial of his gifts in preaching, there shall be sent from the presbytery to the congregation, a public intimation in writing, which shall be publicly read before the people, and after affixed to the church door, to signify, that such a day, a competent number of the members of that congregation, nominated by themselves, shall appear before the presbytery, to give their consent and approbation to such a man to be their minister; or otherwise, to put in, with all Christian discretion and meekness, what exceptions they have against him. And if, upon the day appointed, there be no just exception against him, but the people give their consent, then the presbytery shall proceed to ordination.

5. Upon the day appointed for ordination, which is to be performed in that church where he that is to be ordained is to serve, a solemn fast shall be kept by the congregation, that they may the more earnestly join in prayer for a blessing upon the ordinance of Christ, and the labours of his servant for their good. The presbytery shall come to the place, or at least three or four ministers of the word shall be sent thither from the presbytery; of which one appointed by the presbytery shall preach to the people concerning the office and duty of ministers of Christ, and now the people ought to receive them for their work's sake.

6. After the sermon, the minister who hath preached shall, in the face of the congregation, demand of him who is now to be ordained, concerning his faith in Christ Jesus, and his persuasion of the truth of the reformed religion, according to the scripture; his sincere intentions and ends in desiring to enter into this calling; his diligence in praying, reading, meditation, preaching ministering the sacraments, discipline, and doing all ministerial duties towards his charge; his zeal and faithfulness in maintaining the truth of the gospel, and unity of the church, against error and schism; his care that himself and his family may be unblameable, and examples to the flock; his willingness and humility, in meekness of spirit, to submit unto the admonitions of his brethren, and discipline of the church; and his resolution to continue in his duty against all trouble and persecution.

7. In all which having declared himself, professed his willingness, and promised his endeavours, by the help of God; the minister likewise shall demand of the people concerning their willingness to receive and acknowledge him as the minister of Christ; and to obey and submit unto him, as having rule over him in the Lord; and to maintain, encourage, and assist him in all the parts of his office.

**Intimation of
his Ordination
to be given.**

**To be ordain
ed with Fast
ing, and the
ministry of the
word.**

**Address to the
minister.**

And people

**Mode of Or-
dination.**

8. Which being mutually promised by the people, the presbytery, or the ministers sent from them for ordination, shall solemnly set him apart to the office and work of the ministry, by laying their hands on him, which is to be accompanied with a short prayer or blessing, to this effect :

"Thankfully acknowledging the great mercy of God in sending "Jesus Christ for the redemption of his people; and for his ascension to the right hand of God the Father, and thence pouring out his Spirit, and giving gifts to men, apostles, evangelists, prophets, pastors, and teachers ; for the gathering and building, up of his church ; and for fitting and inclining this man to this great work*: to entreat him to fit him with his Holy Spirit, to give him [who in his name we thus set apart to this holy service] to fulfil the work of his ministry in all things, that he may both save himself, and his people committed to his charge."

Exhortation.

9. This or the like form of prayer and blessing being ended, let the minister who preached, briefly exhort him to consider of the greatness of his office and work, the danger of negligence both to himself and his people, the blessing which will accompany his faithfulness in this life, and that to come ; and withal exhort the people to carry themselves to him, as to their minister in the Lord, according to their solemn promise made before. And so by prayer commending both him and his flock to the grace of God after singing of a psalm, let the assembly be dismissed with a blessing

**Ministers
ordained in
England.**

10. If a minister be designed to a congregation, who hath been formerly ordained presbyter according to the form of ordination which hath been in the church of England, which we hold for substance to be valid, and not to be disclaimed by any who have received it ; then, there being a cautious proceeding in matters of examination, let him be admitted without any new ordination.

**And in Scotland how to
be admitted.**

11. And in case any person already ordained minister in Scotland, or in any other reformed church, be designed to another congregation in England, he is to bring from that church to the presbytery here, within which that congregation is, a sufficient testimonial of his ordination, of his life and conversation while he lived with them, and of the causes of his removal ; and to undergo such a trial of his fitness and sufficiency, and to have the same course held with him in other particulars, as is set down in the rule immediately going before, touching examination and admission.

**Records to be
kept by Pres-
byteries.**

12. That records be carefully kept in the several presbyteries, of the names of the persons ordained, with their testimonials the time and place of their ordination, of the presbyters who did impose hands upon them, and of the charge to which they are appointed.

*Here let them impose hands on his head.

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13. That no money or gift, of what kind soever, shall be received from the person to be ordained, or from any on his behalf for ordination, or ought else belonging to it, by any of the presbytery, or any appertaining to any of them, upon what pretence soever.

No gift to be received for ordination.

Thus far of ordinary Rules, and course of Ordination, in the ordinary way that which concerns the extraordinary way, requisite to be now practised, followeth.

1. In these present exigencies, while we cannot have any presbyteries formed up to their whole power and work, and that many ministers are to be ordained for the service of the armies & navy, and to many congregations where there is no minister at all; and where (by reason of the public troubles) the people cannot either themselves enquire and find out one who may be a faithful minister unto them, for such a solemn trial as was before mentioned in the ordinary rules; especially when there can be no presbytery near unto them, to whom they may address themselves, or which may come or send to them a fit man to be ordained in that congregation, and for that people; and yet notwithstanding, it is requisite that ministers be ordained for them by some, who being set apart themselves for the work of the ministry, have power to join in the setting apart others, who are found fit and worthy. In those cases, until by God's blessing, the aforesaid difficulties may be in some good measure removed, let some godly ministers, in or about the city of London, be designed by public authority, who, being associated, may ordain ministers for the city and the vicinity, keeping as near to the ordinary rules fore-mentioned as possibly they may: and let this association be for no other intent or purpose, but only for the work of ordination.

2. Let the like association be made by the same authority in great towns, and the neighbouring parishes in the several counties, which are at the present quiet and undisturbed, to do the like for the parts adjacent.

3. Let such as are chosen, or appointed for the service of the armies or navy, be ordained, as aforesaid, by the associated ministers of London, or some others in the country.

4. Let them do the like, when any man shall duly and lawfully be recommended to them for the ministry of any congregation who cannot enjoy liberty to have a trial of his parts and abilities, and desire the help of such ministers so associated, for the better furnishing of them with such a person as by them shall be judged fit for the service of that church and people.

THE
D I R E C T O R Y
FOR
F A M I L Y - W O R S H I P,
APPROVED BY THE
GENERAL ASSEMBLY,
OF THE
CHURCH OF SCOTLAND.

FOR
PIETY and UNIFORMITY in Secret and Private WORSHIP, and
mutual EDIFICATION,

WITH

An Act of the General Assembly, Anno 1647, for observing the same.

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Assembly at EDINBURGH, August 24, 1647, Sess. 10.

ACT for observing the Directions of the General Assembly for secret and private Worship, and mutual Edification; and censuring such as neglect Family worship.

THE General Assembly, after mature deliberation, doth approve the following Rules and directions for cherishing piety, and preventing division and schism; and doth appoint ministers and ruling elders in each congregation to take special care that these Directions be observed and followed; as likewise, that presbyteries and provincial synods enquire and make trial whether the said Directions be duly observed in their bounds; and to reprove or censure (according to the quality of the offence) such as shall be found to be reproveable or censurable therein. And, to the end that these Directions may not be rendered ineffectual and unprofitable among some, through the usual neglect of the very substance of the duty of Family-worship, the Assembly doth further require and appoint ministers and ruling elders to make diligent search and enquiry, in the congregations committed to their charge respectively, whether there be among them any family or families which use to neglect this necessary duty; and if any such family be found, the head of the family is to be first admonished privately to amend his fault; and, in case of his continuing therein, he is to be gravely and sadly reprovèd for the session; after which reproof, if he be found still to neglect Family-worship, let him be, for his obstinacy in such an offence, suspended and debarred from the Lord's supper, as being justly esteemed unworthy to communicate therein, till he amend.

DIRECTIONS

DIRECTIONS

OF THE

GENERAL ASSEMBLY,

Concerning secret and private Worship, and mutual Edification ;
for cherishing Piety, for maintaining Unity, and avoiding
Schism and Division.

BESIDES the public worship in congregations, mercifully established in this land in great purity, it is expedient and necessary that secret worship of each person alone, and private worship of families, be pressed and set up ; that with national reformation, the profession and power of godliness, both personal and domestic be advanced.

Secret and
Family wor-
ship to be set
up and main-
tained.

Necessity and
importance of
secret worship

I. And first, for secret worship, it is most necessary, that every one apart, and by themselves, be given to prayer and meditation, the unspeakable benefit whereof is best known to them who are most exercised therein ; this being the mean whereby, in a special way, communion with God is entertained, and right preparation for all other duties obtained ; and therefore it becometh not only pastors, within their several charges, to press persons of all sorts to perform this duty morning and evening, and at other occasions ; but also it is incumbent to the head of every family to have a care, that both themselves. and all within their charge, be daily diligent herein.

Mode of per-
forming family
worship.

II. The ordinary duties comprehended under the exercise of piety, which should be in families, when they are convened to that effect, are these : First. Prayer and praises performed with a special reference, as well to the public condition of the kirk of God, and this kingdom, as to the present case of the family, and every member thereof. Next, Reading of the scriptures, with catechising in a plain way, that the understandings of the simpler may be the better enabled to profit under the public ordinances, and they made more capable to understand the scriptures when they are read : together with godly conferences tending to the edification of all the members in the most holy faith : as also, admonition and rebuke, upon just reasons, from those who have authority in the family.

Scriptures to
be read.

III. As the charge and office of interpreting the holy scriptures, is a part of the ministerial calling, which none (however otherwise qualified] should take upon him in any place, but he that is duly called thereunto by God and his kirk ; so in every family where there is any that can read, the holy scriptures should be

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read ordinarily to the family ; and it is commendable, that thereafter they confer, and by way of conference make some good use of what hath been read and heard. As, for example if any sin be reproved in the word read, use may be made thereof to make all the family circumspect and watchful against the same ; or if any judgment be threatened, or mentioned to have been inflicted, in that portion of scripture which is read, use may be made to make all the family fear, lest the same or a worse judgment befall them, unless they beware of the sin that procured it : and, finally, if any duty be required, or comfort held forth in a promise, use may be made to stir up themselves to employ Christ for strength to enable them for doing the commanded duty, and to apply the offered comfort. In all which the master of the family is to have the chief hand ; and every member of the family may propose a question or doubt for resolution.

IV. The head of the family is to take care that none of the family withdraw himself from any part of family-worship : and, seeing the ordinary performance of all the parts of family-worship belongeth properly to the head of the family, the minister is to stir up such as are lazy, and to train up such as are weak, to a fitness to these exercises ; it being always free to persons of quality to entertain one approved by the presbytery for performing family-exercises. And in other families where the head of the family is unfit, that another, constantly residing in the family, approved by the minister and session, may be employed in that service, wherein the minister and session are to be countable to the presbytery. And if a minister by divine Providence, be brought to any family, it is requisite that at no time he convene a part of the family for worship, secluding the rest, except in singular cases, especially concerning these parties, which (in Christian prudence) need not, or ought not, to be imparted to others.

V. Let no idler who hath no particular calling, or vagrant person under a pretence of a calling, be suffered to perform worship in families, to or from the same ; seeing persons tainted with errors or aiming at division, may be ready (after that manner) to creep into houses, and lead captive silly and unstable souls.

VI. At family worship a special care is to be had that each family keep by themselves ; neither requiring, inviting nor admitting persons from divers families, unless it be those who are lodged with them, or at meals, or otherwise with them upon some lawful occasion.

VII. Whatsoever have been the effects and fruits of meetings of persons of divers families in the times of corruption or trouble, in which cases many things are commendable, which otherwise

How the Scriptures ought to be read and applied.

Who are to perform this service.

Idlers and vagrants prohibited.

Meetings of
divers families
to be discour-
aged.

are not tolerable,) yet, when God hath blessed us with peace and purity of the gospel, such meetings of persons of divers families (except in cases mentioned in these Directions) are to be disapproved, as tending to the hinderance of the religious exercise of each family by itself, to the prejudice of the public ministry, to the rending of the families of particular congregations, and (in progress of time) of the whole kirk. Besides many offences which may come thereby, to the hardening of the hearts of carnal men, and grief of the godly.

How families
ought to spend
the Lord's day

VIII. On the Lord's day, after every one of the family apart, and the whole family together, have sought the Lord (in whose hands the preparation of men's hearts are) to fit them for the public worship, and to bless to them the public ordinances, the master of the family ought to take care that all within his charge repair to the public worship, that he and they may join with the rest of the congregation: and the public worship being finished, after prayer, he should take an account of what they have heard; and thereafter, to spend the rest of the time which they may spare in catechising, and in spiritual conferences upon the word of God: or else (going apart) they ought to apply themselves to reading, meditation, and secret prayer, that they may confirm and increase their communion with God: that so the profit which they found in the public ordinances may be cherished and promoted, and they more edified unto eternal life.

How the spirit
of prayer
ought to be
stirred up.

IX. So many as can conceive prayer, ought to make use of that gift of God; albeit those who are rude and weaker may begin at a set form of prayer, but so as they be not sluggish in stirring up in themselves (according to their daily necessities) the spirit of prayer, which is given to all the children of God in some measure: to which effect, they ought to be more fervent and frequent in secret prayer to God, for enabling of their hearts to conceive, and their tongues to express, convenient desires to God for their family. And, in the mean time, for their greater encouragement, let these materials of prayer be meditated upon, and made use of, as followeth.

"Let them confess to God how unworthy they are to come in his presence, and how unfit to worship his Majesty; and therefore earnestly ask of God the spirit of prayer.

"They are to confess their sins, and the sins of the family; accusing, judging, and condemning themselves for them, till they bring their souls to some measure of true humiliation.

"They are to pour out their souls to God, in the name of Christ, by the Spirit, for forgiveness of sins; for grace to repent to believe, and to live soberly, righteously, and godly; and

"that they may serve God with joy and delight, walking before him.

"They are to give thanks to God for his many mercies to his people, and to themselves, and especially for his love in Christ, and for the light of the gospel.

"They are to pray for such particular benefits, spiritual and temporal, as they stand in need of for the time. (whether it be morning or evening,) as anent health or sickness, prosperity or adversity.

"They ought to pray for the kirk of Christ in general, for all the reformed kirks, and for this kirk in particular, and for all that suffer for the name of Christ; for all our superiors, the king's majesty, the queen, and their children; for the magistrates, ministers, and whole body of the congregation whereof they are members, as well for their neighbours absent in their lawful affairs as for those that are at home.

"The prayer may be closed with an earnest desire that God may be glorified in the coming of the kingdom of his Son, and in doing of his will, and with assurance that themselves are accepted, and what they have asked according to his will shall be done."

X. These exercises ought to be performed in great sincerity, without delay, laying aside all exercises of worldly business or hinderances, notwithstanding the mockings of atheists and profane men; in respect of the great mercies of God to this land, and of his severe corrections wherewith lately he hath exercised us. And, to this effect, persons of eminency (and all elders of the kirk) not only ought to stir up themselves and families to diligence herein, but also to concur effectually, that in all other families, where they have power and charge, the said exercises be conscionably performed.

XI. Besides the ordinary duties in families, which are above mentioned, extraordinary duties, both of humiliation and thanksgiving, are to be carefully performed in families, when the Lord by extraordinary occasions, (private or public,) calleth for them.

XII. Seeing the word of God requireth, that we should consider one another to provoke unto love and good works; therefore, at all times, and especially in this time, Wherein profanity abounds, and mockers, walking after their own lusts, think it strange that others run not with them to the same excess of riot; every member of this kirk ought to stir up themselves, and one another, to the duties of mutual edification, by instruction, admonition, rebuke; exhorting one another to manifest the grace of God, in denying ungodliness and worldly lusts, and in living

Materials for prayer.

How these exercises ought to be performed.

Extraordinary duties.

How Chris-
tians ought to
live.

Instruction to
be sought
from the pas-
tor.

Family wor-
ship not to be
neglected.

godly, soberly, and righteously, in this present world; by comforting the feeble-minded, and praying with or for one another. Which duties respectively are to be performed upon special occasions offered by Divine Providence; as namely, when under any calamity, cross or great difficulty, counsel or comfort is sought; or when an offender is to be reclaimed by private admonition, and if that be not effectual, by joining one or two more in the admonition, according to the rule of Christ; that in the mouth of two or three witnesses every word may be established.

XIII. And because it is not given to every one to speak a word in season to a wearied or distressed conscience, it is expedient, that a person (in that case) finding no ease, after the use of all ordinary means, private and public, have their address to their own pastor, or some experienced Christian: but if the person troubled in conscience be of that condition, or that sex, that discretion, modesty, or fear of scandal, requireth a godly, grave, and secret friend to be present with them in their said address, it is expedient that such a friend be present.

XIV. When persons of divers families are brought together by divine Providence, being abroad upon their particular vocations, or any necessary occasions; as they would have the Lord their God with them withersoever they go, they ought to walk with God, and not neglect the duties of prayer and thanksgiving, but take care that the same be performed by such as the company shall judge fittest. And that they likewise take heed that no corrupt communication proceed out of their mouths but that which is good, to the use of edifying, that it may minister grace to the hearers.

The drift and scope of all these Directions is no other, but that upon the one part, the power and practice of godliness, amongst all the ministers and members of this kirk, according to their several places and vocations, may be cherished and advanced, and all impiety and mocking of religious exercises suppressed: and, upon the the other part, that, under the name and pretext of religious exercises, no such meetings or practices be allowed, as are apt to breed error, scandal, schism, contempt, or misregard of the public ordinances and ministers, or neglect of the duties of particular callings, or such other evils as are the works, not of the Spirit, but of the flesh, and are contrary to truth and peace.

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APPENDIX.

THOSE who are desirous to procure a more full & satisfactory account of the Constitution, doctrine, worship, discipline, and government of the Established Church of Scotland may consult at their leisure, the following publications, from which much interesting and useful information may be obtained :

1. The first Book of Discipline, published in the year 1560 as the form and order of the Church of Scotland at the Reformation from Popery.

2. The second Book of Discipline agreed upon by the General Assembly 1578, inserted in the Registers of Assemblies 1581.

3. The Confession of Faith, the Larger and Shorter Catechisms, together with the sum of saving knowledge. Covenants, National and Solemn league, Acknowledgement of sins, and Engagement to duties, Directories for Public and Family Worship, Form of Presbyterian Church Government, &c. Of Public Authority of the Church of Scotland.

4. The Form of Process in the Indicators of the Church of Scotland with relation to Scandals, and Censures, approved by an Act of the General Assembly 1707.

5. The Acts of the General Assemblies of the Church of Scotland which have met since the year 1638 to the present time.

6. Collections and Observations Methodized concerning the worship, Discipline and Government of the Church of Scotland in four Books by Walter Stewart, Esq. of Perdivan.

7. An Abridgment of the Acts of the General Assemblies of the Church of Scotland from the year 1638 to 1810 inclusive, Alphabetically arranged by the Rev. Robert Gillan, Minister of Hawick.

8. View of the Constitution of the Church of Scotland by the late George Hill, D. D. Principal of St. Mary's College of the University of St. Andrews.

9. View of the Principles and Forms of the Church of Scotland as by law established, by George Burns, D. D. Minister of St. Andrews Church, St. John, New Brunswick.

10. The nature of the Presbyterian form of Church Government explained, and its comparative advantages pointed out by Benjamin McDowall, D. D. senior Minister of the Scots Church St. Mary's Abbey, Dublin.

11. A Defence of the Church Government, Faith, Worship and Spirit of the Presbyterians, by John Anderson, A. M. Minister of the Gospel at Dumbarton.

12. A Vindication of the Presbyterian form of Church Government as expressed in the Standards of the Church of Scotland in reply to the animadversions of the Ancient and Modern independants. By John Brown, D. D. Minister, of the Gospel Langton.

13. The History of the Reformation of Religion within the Realm of Scotland, Together with the life of John Knox, the Author, and several curious pieces written by him.

14. Wodrow's History of the sufferings of the Church of Scotland from the Restoration to the Revolution, collected from the Public Records, Original Papers and Manuscripts of that time, and other well attested Narratives. To which is prefixed a Memoir of Author. By the Rev. Robert Burns,

15. The Scottish Reformers or a brief historical account of the most eminent Scots Worthies. Noblemen, Gentlemen, Ministers and others, from Mr. Patrick Hamilton to Mr. James Renwick. By John Howie, of Lochgoin.

16. History of the Reformation in Scotland with an Introductory Book, and an Appendix. By George Cook D. D. F. R. S. E. Minister of Lawrence Kirk, 3 vols.

17. The History of the Church of Scotland from the Establishment of the Reformation to the Revolution illustrating a most interesting period of the political History of Britain. By George Cook, D. D. F. R. S. E. Minister of Lawrence Kirk, 3 vols.

18. Historical Dissertations on the Law and Practice of Great Britain and particularly of Scotland with regard to the Poor, on the Modes of Charity and on the means of promoting the Improvement of the People. By the Rev. Robert Burns, one of the Ministers of Paisley.

19. Life of Dr. John Erskine one of the Ministers of Edinburgh. By the Rev. Sir Henry Moncreif Welwood, Bart. D. D. senior Minister of St. Cuthberts.

20. The life of John Knox containing illustrations of the History of the Reformation in Scotland, with Biographical notices of the Principal Reformers & sketches of the Progress of Literature in Scotland, during a great part of the sixteenth century. By Thomas M'Crie, D. D. Minister of the Gospel, Edinburgh, 2 vols.

21. Life of Andrew Melville containing illustrations of the Ecclesiastical and Literary History of Scotland, with an Appendix consisting of original Papers. By Thomas M'Crie, D. D. Minister of the Gospel. 2 vols.

22. The History of Scotland during the Reign of Queen Mary and of King James VI. with a Review of the Scottish History previous to that period. By William Robertson, D. D. late Principa

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of the University of Edinburgh, and Historiographer to His Majesty for Scotland, 2 vols.

23. The History of Scotland from the Union to the Abolition, of the Heritable Jurisdictions in 1743 containing an impartial account of the Rise & Progress of the various Religious Bodies, in Scotland. To which is subjoined a Review of the Progress of Society, the State of the Acts, &c, in Scotland to the year 1827. By John Struthers.

24. The Edinburgh Christian Instructor published the 20th of every month, by William Blackwood, Edinburgh, 28 volumes.

APPENDIX No. 2

I. 'Tis recommended to all ministers and preachers, seriously to observe and consider the directory of this church concerning the preaching of the word, approven by general assembly 1645 :

And in particular, That they be careful to warn their hearers against any thing tending to Atheism, Deism, Arianism, Socinianism, Arminianism, Bourignianism, Popery, Superstition, Antinomianism, or any other errors ; and that in their sermons they insist frequently upon the truth, necessity and excellency of supernatural revelation, the Supreme Deity of the Son and Holy Ghost, as well as the Father, together with the oneness of the God-head, our sinful state by nature, the necessity of grace, and of faith in Christ ; and that they make it the great scope of their sermons to lead sinners from a covenant of works to a covenant of grace for life and salvation, and from sin to Christ : And 'tis recommended to all who preach the gospel, when they handle the doctrine of God's redeeming love, and of his free grace in the justification of sinners, the blessings of the Redeemer's purchase, and the privileges of the new covenant, to study so to manage these subjects, as to lead their hearers into an abhorrence of sin, the love of God and of our neighbour, and the practice of universal holiness, seeing it is one great end of the gospel to destroy the works of the Devil, and to teach men to live soberly, righteously, and godly in this present world. Upon which account it is incumbent on all who preach the gospel, to insist not only upon the necessity and excellency of faith in Jesus Christ for salvation, but also upon the necessity of repentance for sin, and reformation from it, and to press the practice of all the moral duties, both with respect to the first and second tables of the law, as indispensibly necessary in obedience to God's command, to testify our gratitude to him, to evidence the sincerity of our faith, for the benefit of human society, adorning the profession of religion, and making us meet for eternal life,

seeing without holiness no man can see the Lord. And 'tis seriously recommended to all ministers and preachers of the gospel, That in pressing moral duties, or obedience to the law, they shew the nature and excellency of gospel holiness, and enforce conformity to the moral law, both in heart and life, not from principles of reason only, but also, and more especially, of revelation : And in order thereto, it is necessary to shew men the corruption and depravity of human nature by their fall in Adam, their natural impotence for, and aversion to what is spiritually good, and lead them to the true and only source of all grace and holiness, viz. union with Christ, by the Holy Spirit's working faith in us, and renewing us more and more after the image of God : And to let their hearers know, that they must first be grafted into Christ as their root, before their fruit can be savoury unto God ; that they must have a new principle to animate, and a new end to direct them before their actions become gracious and acceptable in the sight of God : And that they teach them the necessity of living by faith on the Son of God, in a constant looking to, and dependence upon him, as the great author of all gracious influences for the performance of every duty ; and withal, that after their best performances and attainments they must count themselves but loss and dung, in point of justification before God ; and to make it their great desire only to be found in Christ, and his righteousness : And that ministers in application of their sermons, endeavour rightly to divide the word of truth, speaking distinctly to such various cases of the converted and unconverted, as arise natively from the subject they have been handling : And that in the whole of their discourses, they take care to suit themselves to the capacity of their hearers, as to method, matter, and expression, and to the prevailing sins of the time and place, with all prudent and zealous freedom and plainness : As also, that they make gospel subjects there main theme and study, and press with all earnestness the practice of moral duties in a gospel manner : And that they forbear delivering any thing in public, that may tend more to amusement than edification, and beware of bringing into their sermons and public discourses, matters of doubtful disputation, which tend to engender strife, rather than promote the edification of Christians : And all are exhorted to study to maintain the unity of the spirit in the bond of peace : And finally 'tis recommended to all professors of divinity, to use their best endeavours to have the students under their care well acquainted with the true method of preaching the gospel as above directed ; and that presbyteries at their privy censures, enquire concerning the observation of this *Act 7. Ass. 1736,*

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